



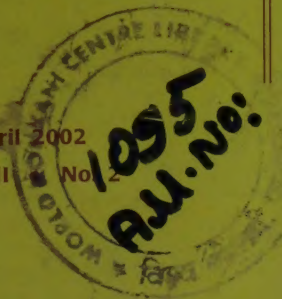
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of
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April 2002

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SUKṚTINDRA ORIENTAL RESEARCH INSTITUTE
(Research Centre recognised by the University of Kerala
and Mahatma Gandhi University)

Kuthapady, Thammanam, Kochi - 682 032, Kerala, India

Sukṛtīndra Oriental Research Institute

Kuthapady, Thammanam
Kochi - 682 032, Kerala, India

Research Centre in Sanskrit recognised by Kerala University
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Editor : Dr. V. Nithyanantha Bhat

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Editor's Note

It is heartening to note that there is a general trend to go back to our cultural and spiritual roots in search of solace and peace. People seem to have realised that the ultimate solution for all the present problems could be found in our ancient wisdom passed on from generation to generation through our preserved sastras. Any text of our ancient times has proved to be relevant in these times of turbulence and chaos. Hence it is the duty of every Indian to consider our ancient spiritual texts as sacred and do his best to preserve them for our posterity.

In this context it is very appropriate to quote the assertion of H.H. Srimad Sudhindra Tirtha Swami, the Chief Patron of the Institute :

Our sastras are veritable mines of practical wisdom. They cover all aspects of human activity. There are many truths in them which science has not unravelled. Hence if we are unable to understand them, let us not decry them. It is our duty to preserve them so that posterity at least may profit by them.

Kochi - 32,
15-04-2002

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*I, V. Nithyanantha Bhat, declare that the particulars given above
are true to the best of my knowledge and belief.*

15th April 2002

Dr. V. Nithyanantha Bhat
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The religious culture which now goes by the name of Hinduism ... gave itself no name, because it set itself no sectarian limits; it claimed no universal adhesion, asserted no sole infallible dogma, set up no single narrow path or gate of salvation; it was less a creed or cult than a continuously enlarging tradition of the Godward endeavour of the human spirit. An immense many-sided and many-staged provision for a spiritual self-building and self-finding, it had some right to speak of itself by the only name it knew, the eternal religion, *sanātana dharma*....

— SRI AUROBINDO

Gītā's Vision of an Ideal Society

P. Parameswaran

The *Bhagavad Gītā* is not a manual of social engineering, nor does it give any economic blue print. But, if we study the text of the *Gītā* with an open mind, we will come to the conclusion that it is an all-comprehensive book, from which we can draw necessary guidelines for our individual and collective well-being. The philosophy of the *Gītā* will give us unfailing clues to reorganise and reconstruct every aspect of our collective life, be it economic, social, political or what not. Its insights do not exclude any facet of life nor are they ever time-barred.

What is required is Śraddhā, total identification with the spirit of the text and a sincere and undivided commitment on our part to delve deep into the inner depths. When we approach the *Gītā* in this spirit, it is not difficult to gather the essential conceptual inputs for a well-organised and economically prosperous social system.

Ideal Society

The *Bhagavad Gītā* envisages a welfare society, prosperous, optimistic, successful, and governed by principles of firm justice. Its ideal society is one of all-

round progress and well-being. The *Gītā* does not support, as some people mistakenly think, the concept that a spiritually enlightened society should turn a blind eye to material development. According to the *Gītā*, material success and spiritual enlightenment are complementary and mutually integrated. The last śloka in the *Gītā* 'Yatra yogeśvarah Kṛṣṇo, yatra Pārtho dhanurdharaḥ; Tatra śrīvijayo bhūtir dhruvā nīrtimatirmama' (BG 18. 78) very clearly spells out in a nutshell its concept of an Ideal Society.

It also lays down the condition necessary to achieve this glorious ideal.

It is only when two vital ingredients, namely, 'Yogeśvara Kṛṣṇa' and 'Dhanurdhara Pārtha' are present that such a society can come into being. Yogeśvara Kṛṣṇa symbolises the Divine charioteer with the reins of the chariot firmly in his hand, knowing fully well where and how to lead, and Pārtha armed with bow and arrows represents the technological know-how and the resource input to be utilised in the process of development. Kṛṣṇa represents the vision and Arjuna represents the action. It is only when energetic action is inspired and guided by the holistic Divine vision, that the ultimate success of a materially prosperous and spiritually enlightened society becomes an accomplished fact.

The emphasis laid on success (Vijaya), welfare (Bhūti) and justice indicates that the prosperity (Śrī) aimed at should be based on a sound Dhārmic foundation. Such is the ideal society briefly spelt out by the *Bhagavad Gītā*.

Swāmī Ranganāthānandaji explains the meaning of the śloka in this manner. "The energies of Śrī Kṛṣṇa and of Arjuna must combine together in a society, the energy of vision and the energy of action. So, Śrī Kṛṣṇa, the man of vision, of farsight and foresight, combined with the tremendous energy of implementation in Arjuna, the man of action, the hero of action, ensures, in any nation, these blessings: 'Śrī, Vijaya, Bhūti and Dhruvā Nīti'. That is the message of the Gītā to humanity. When this wonderful message will come to us, our tears will be converted into irrigation for the good society. Meditation and work must go together. Śrī Kṛṣṇa and Arjuna combined into one system to create a new human being in India. And millions of such people will bring about a healthy transformation in the human society. If we make a hell around us, we are responsible. If we make a heaven around us, we alone are responsible. We have the capacity to do that. It is upto us to be the instrument of creating heaven around us in this society. Our politics, our economics, agriculture, industry, administration, business - all must be geared to that one aim." (*Universal Message of Bhagavad Gītā* by Swāmī Ranganāthānanda. III. p. 387)

The Divine Vision

What is the Divine vision, of which the *Gītā* speaks? One gets a glimpse of this vision in the eleventh chapter of the *Gītā*, where the Lord's Viśvarūpa (Cosmic Form) is unrolled before Arjuna. Although, in the beginning, Arjuna was confused, frightened and bewildered, the true significance dawned upon him a little later. It was the vision of the Cosmic Personality embodying the entire manifest

and the un-manifest universes of which our planet earth appeared to be a dot situated somewhere in a corner. This vision conveyed the message of the utter significance of our little earth-bound existence divided into countries, continents and peoples, while, at the same time, its tremendous potentiality as an indivisible part of the total Divine Personality. In fact, the part is not different from the whole; both are one and the same. The insignificant earth and the tiny human being are, in fact, potentially the Divine itself. It is this understanding that must form the basis of all human action. It instills tremendous confidence and optimism and at the same time humility and a non-egoistic attitude. These are the prime conditions for a successful worker.

Another significant concept arising out of this Cosmic Vision is that man should act as a humble instrument in the hands of the Divine. He must give up all egoism and all self-interests and allow himself to be utilised by the Lord for the implementation of the Divine will, here on this earth. Endowed with this incomprehensibly mysterious cosmic vision, when man acts as a Divine instrument, success is assured because nothing can frustrate the Divine will. And Sañjaya assures us that the Divine will is the creation of a morally sound, spiritually enlightened, materially prosperous, and a truly just social order.

Explaining the vision that Śrī Kṛṣṇa presented to Arjuna, Swāmī Ranganāthānandaji stresses the need and importance of dynamic initiative and determined will to achieve success and glory. Facing obstacles, facing difficulties, facing death itself, try to achieve something

great in life. That is the message of the Gītā. When you do great things you get glory. You must have to fight against death itself; what does it matter? We know there is death. We are going to fight it. We shall fight and get destroyed, but by so doing we shall acquire the great glory of manliness. This is the philosophy that will create heroes in a society - not any goody-goody philosophy leading to comfort, pleasure, and laziness. That value and attitude is the central message of the Gītā. How much injustice, how much top to bottom corruption, how much of cheating, how many similar evil things, we are now having! We have to expose all of them, correct them, create a healthy public opinion to face and overcome them.” (*Universal Message of Bhagavad Gītā* by Swāmī Ranganāthānanda. V. 2 p. 493)

*“Tasmāt tvam uttiṣṭha yaśo labhasva
jivā śatrūn bhuṅkṣva rājyaṁ saṁṛddham
Mayaivete nihatāḥ pūrvam eva
nimittamātraṁ bhava saṁyasācin”* (BG 11. 33)

Vision and Division

One grand example how Divine vision coupled with matching action can achieve wonderful results can be quoted from our history. Śaṅkarācārya had the sublime vision of the cultural and spiritual unity or oneness of Bhārat, our great Motherland. But, that vision alone would not have sufficed to face the challenges from within and abroad. The unity had to be translated into reality by concrete action. Śaṅkarācārya established four mutts in four corners of the country, entrusted each to his able disciples, gave them the charge of propagating one of the

Vedas in their respective assigned areas and maintaining the authority of Dharma. This farsighted action on the basis of the grand vision enabled the country to face successfully centuries of foreign invasion. Similarly, those great seers who conceived the 52 Śakti pīṭhas and 12 Jyotirliṅgas also were men with great vision and matching action. Men of great achievements in every field - statesmen, industrialists, etc. also belong to the same category. But, in course of time, if the vision becomes blurred, and ceases to inspire coming generations these very same institutions may become sources of division, strife and weakness. This has happened in our own history time and again. So, if the country or the society is to retain its vigour, progress and prosperity, the vision must be constantly kept burning before the people and they should be encouraged to act in tune with the vision.

Need for Action (Karma)

For such a happy consummation, the *Gītā* demands action. No man, however highly evolved, is exempt from this command to act. Both, the bound and the liberated have to act. The former helplessly acts as a puppet in the hands of Nature. The latter, the Lord says pointing to his own self as an example, must act so that the ignorant may not lapse into Tāmasic inaction, and cause society's ruin and dissolution. Action is imperative because it is through action alone that the society sticks together and progresses on its onward path (Loka saṁgraha). Stress on action is highly significant because no society can produce wealth and ensure welfare of its constituents without every member contributing to the common weal. Action is the root of all wealth and progress. The *Gītā*

allows no individual to remain idle, because, it says even for the satisfaction of one's bodily needs (Śarīra yātrā) one has to act. One has to earn his bread with the sweat of his brow. Otherwise, he is a thief.

It is not only irresponsible but also immoral to remain idle and inactive and exploit the society for one's bodily maintenance. No man who does not do productive work has any right to expect the society to provide him with his daily sustenance. One has to develop a healthy work culture. In fact one has to produce more than one consumes. "We need to develop self-respect so that we will do the work allotted to us to the best of our ability. That should be the attitude of a free people, far different from the attitude of a slave for whom somebody must be there with a stick to see that he or she does the work properly. That is a wrong attitude." (*Universal Message of Bhagavad Gītā* by Swāmī Ranganāthānanda. V1. p. 263)

Loka saṁgraha

There is another dominant idea, the idea of Loka saṁgraha, which the *Gītā* introduces while talking about the need for action. Action is inevitable; man acts in spite of himself, goaded by the power of nature, but that is action born out of helplessness. The *Gītā* advises that action must have a great and noble goal. It is a goal of Loka saṁgraha. Loka saṁgraha is a word with wide ranging connotations in the *Gītā*. It is a kind of action done by great personalities like King Janaka, who are absolutely devoid of the sense of I and Mine. But, they go on working tirelessly and ceaselessly keeping the ideal of Loka saṁgraha. Loka saṁgraha provides a motivation, which is totally unselfish,

the sole aim being to keep the society in tact in proper form, happy, healthy. This aspect has been well developed by great commentators like Lokamānya Tilak, Mahātmā Gandhi, Śrī Aurobindo and others. Swāmī Ranganāthānandaji explained the idea of Loka saṁgraha in the following words:

Throughout the Gītā, the karma-yoga expounded in it keeps up the Loka saṁgraha ideal in front always. We are all interdependent. That concept of interdependence we heard in a previous verse in this very chapter: "parasparam bhāvayantaḥ śreyāḥ param avāpsyatha" (BG 3.11). How can I be happy when millions are unhappy? Even today we can see two worlds within the same country: one, extremely poor, buried in dismal poverty; the others, very wealthy, living high life, and consumerism-oriented. How can one be in such a situation, unless one is dead as far as the soul is concerned? So, work hard that disparity should not remain. So, Śrī Kṛṣṇa says, 'kuryāt vidvān', 'the vidvān should do work like that', 'cikīrṣur loka-saṁgraham', (BG 3.25) in order to bring about happiness and welfare of the whole world. This is a wonderful idea. When we deal with citizenship responsibilities in a democracy, we get this idea. A citizen is not merely one living in a nation, but one who is of the nation and for the nation. He or she feels one with the people of the country. Then only, he or she will be a true citizen. That citizenship implies an enlightened attitude. This attitude is the correct one for everyone to adopt in every country. (*Universal message of Bhagavad Gītā* by Swāmī Ranganāthānanda. V. 1. p 294)

Sāttvik Worker - Dhanurdhara Pārtha

The *Gītā* also defines the qualities of an ideal worker because only from an ideal worker you can expect optimum results. He must be free from attachments, must be non-egoistic, imbued with fortitude and enthusiasm and unaffected in success or failure - such a worker according to the *Gītā* is sāttvik worker. ("Muktasaṅgo anaharṇvādī dhṛtyutsāha samanvitaḥ. Siddhyasiddhyor nirvikāraḥ kartā sāttvika ucyate." BG 18.26) The *Gītā* distinguishes a sāttvik worker from one who is rājasik. Outwardly, he may be much more active, even passionately active, he is moved by conflicting moods and subject to elation and depression by turn. The sāttvik worker will be steady, unmoved by changing circumstances, unaffected by moods, determined to march towards the goal, calm and balanced even if the goal remains elusive. The quality of a good entrepreneur is listed here. Only such a person can be a successful man of action in any field of activity.

Swāmī Chinmayānanda describes the qualities of such a dynamic worker in his inimitable style. When such an individual "who has destroyed in himself his ego sense and the consequent sense of attachment" works in the worldly fields of activities, he ever acts with firm resolution (Dhṛti), and extreme zeal (Utsāha). The term "Dhṛti" means "fortitude", the subtle faculty in man that makes him strive continuously towards a determined goal. When obstacles come his way, it is this faculty of "Dhṛti" that discovers for him more and more courage and enthusiasm to face them all, and to continue striving towards the same determined goal. This persevering tendency to push

oneself on with the work until one reaches the hall of success, unmindful of the obstacles one might meet with on the path, is called "Dhṛti", and "Utsāha" means untiring self-application with dynamic enthusiasm on the path of achievement, while pursuing success. (*The Holy Geeta* Commentary by Swāmī Chinmayānanda, xviii/26 p. 1032).

Yajña

The *Gītā* takes action to a higher plane. It is not remunerative action as ordinarily understood, which the *Gītā* enjoins. Action has to be an offering. The *Gītā* calls it Yajña. Every action must be a 'Yajña'. Yajña is selfless action without desire for fruits collectively performed as an ordained duty, Svadharma. When every member of the society acts in mutual co-operation actuated by an attitude of reverence towards the Divine, to whom both the action as well as the fruits of action are offered, there is no doubt that it will lead to all-round prosperity.

The *Gītā* emphasises the importance of co-operation. It is only through mutuality that progress can be achieved. But it is not only co-operation among the humans that the *Gītā* enjoins. Co-operation is necessary in the material plane among the members of the society. But the ultimate success depends not merely on what happens in the material plane. There are subtler planes of existence and powers that rule over them. They are the Deities, the Devas. Though invisible to the physical eyes, these subtle factors exercise decisive influence on the physical plane. They too have to be propitiated. Therefore the *Gītā* says that the 'give and take' should include the Devas as well. Man should act in the spirit of Yajña in order to nourish

the Devas, and Devas thus propitiated will in turn nourish the human beings so that we can achieve the highest 'Śreyas'. Therefore, not only should man act, he should also elevate his actions into the plane of moral and spiritual temperament.

The concept of Yajña, mutual nourishment between man and gods, man and nature contains the secret of what is called in modern parlance, 'sustainable development'. You have to return to Nature what you take away from her. It is a matter of give and take, not what man is doing today – only taking without returning or repaying. That is exploitation, pure and simple. The *Gītā* does not permit it. It says 'Yajña is the Kāmadhenu', the wish-fulfilling cow. Your behaviour must be in accordance with this concept. You can milk the cow within permissible limits, but not beyond a limit. The same should be your attitude towards Mother Nature. Milk her, not destroy or denigrate her.

Yajña Śiṣṭa

Similarly, the concept of Yajña Śiṣṭa also is conducive to a sustainable economic order – you don't consume all that you produce. After ensuring that what others deserve and need is set apart, you consume only the rest. That means there is optimum saving without which the wheel of economic progress cannot be kept moving.

The concept of Yajña in the *Gītā* has great economic implications. Yajñas are of various kinds, 'bahuvidha yajña'. As stated earlier, yajñas produce wealth. But the *Gītā* stipulates that the wealth thus produced is not to be cornered or used entirely for the benefit of the producers.

Wealth is meant to be placed at the service of the society at large in various prescribed ways, each of which is also a Yajña. The producer is entitled only to that portion which remains, after all the offerings are made. The *Gītā* calls it 'Yajña Śiṣṭa'. One who enjoys the Yajña Śiṣṭa is considered a saintly person, a virtuous person whereas one who (mis) appropriates to himself all that is produced is condemned as a sinner. It is obvious that an important economic principle underlies this approach. One should not consume all that he produces but should save a certain portion for the welfare of the society. This is much the same as what the economists call Capital Formation. Even in the limited domestic sphere, the *Gītā* enjoins that while cooking care must be taken to see that a narrow selfish view is not adopted. One has to think about an unexpected guest or a destitute and also about the creatures around, who depend on the Gṛhastha. Provision has to be made for all of them. The *Gītā* categorically says that one who cooks for himself alone, verily eats sin (Bhuñjate te tvaghaṁ pāpā ye pacantyātmakāraṇāt BG 3.13) This was the way of un-institutionalised charity in ancient times, which took care of the needs of the deprived, and the suffering people around. The *Gītā* lays great stress on these aspects of social security through its exposition of the Yajña concept. The outlook underlying this approach is valid even today. Social security schemes are considered an important responsibility of the welfare State. The State has to mop up resources for the same. Taxation has been the accepted means of the State policy. The payment of tax is the modern equivalent of Yajña of olden days. Tax evasion is a sin viewed from this point.

In the 17th chapter there is a reference to Yajña, which says that performance of Yajña should be accompanied by production and distribution of wealth and food. Otherwise, that Yajña is not proper. (Vidhihīnam asṛṣṭānnam mantrahīnam adakṣiṇam, Śraddhāvirahitam yajñam tāmasam paricakṣate BG 17.13). It is also indicated that distribution of wealth and food is desirable only when they go to the deserving and the needy. (Adeśakāle yaddānam apātrebhyaśca diyate, Asatkṛtam avajñātam tat tāmasam udāhṛtam BG 17.22). Indiscriminate distribution of food and wealth to display one's prowess is not what is recommended in the *Gītā*.

Consumption and Consumerism

One of the greatest impediments in the way of finding resources for public investment is unrestrained consumerism in individuals, which leaves little, or nothing for the society. The *Gītā* comes down heavily on such un-social, if not anti-social consumerist mentality. Consumption must be self-limiting. There is no doubt that man has every right to enjoy legitimate pleasures of life. He can do so only if he has also exercised every right to produce wealth to the best of his ability. Artha and Kāma are legitimate objects of human endeavour. They are part of the four Puruṣārthas. But production and consumption of wealth and its accessories are legitimate only to the extent that they are in accordance with Dharma. Dharma is the supreme determining factor so far as Artha and Kāma are concerned. Enjoyment of pleasures should leave sufficient surplus to meet the social concerns. Consumption is desirable but consumerism is bad. The *Gītā* condemns the inordinate desires for satisfying the insatiable desires

of life because such desires are all-devouring and ultimately sinful and suicidal. While allowing scope for legitimate enjoyments, the *Gītā* would advise people to stick to a simple way of living, keeping one's senses under due restraint. Even in matters of devotion and worship, the *Gītā* would prefer simplicity to dazzling demonstration. The Lord says that He would happily accept a true devotee's offering of a simple leaf or a flower or a fruit or even mere water (Patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati, tadahaṁ bhaktyupahṛtam aśnāmi prayatātmanah BG 9.26). Too much sensual enjoyment is ultimately harmful. Inner contentment is the real source of happiness and not running after comforts outside. The *Gītā* seems to suggest that each can produce to the best of his ability, but should personally consume the minimum and save or distribute the rest for the welfare of the society. This is a very sound economic principle, everyone would agree.

In this context it is pertinent to point out that The *Gītā* by implication says that even a Mumukṣu (one who seeks only Mokṣa) or a Mukta also must go on acting. The Mukta also must help maintenance of Dharma. Even they draw sustenance from the society. As such, they should also stick to Karma, though not out of any motive other than Loka saṁgraha. That is what the Lord also says: 'Even though I have nothing to achieve, I go on acting because, as otherwise, the society may come to grief by people following my example.' In short, not only Kāma and Artha but also Mokṣa should be achieved in accordance with Dharma.

Neither Capitalist nor Communist

The kind of society that will naturally emerge as the result of the application of the *Gītā* Philosophy will be unique, in the sense that there is no parallel in any of the social systems envisaged in the contemporary world. It will be different from both the capitalist order and the communist order. It will give full scope for every man to utilise all his talents to the utmost. It will inspire him to do so, because work according to the *Gītā* is a form of worship. Work, the *Gītā* tells, is an offering to the Divine who is the source of all existence and who pervades all that exists. (Yataḥ pravṛttir bhūtānām yena sarvamidam tatam, Svakarmanā tamabhyarcya siddhim vindati mānavaḥ (BG 18.46). By worshipful offering man attains the highest fulfilment. This reverential attitude to work, which The *Gītā* inculcates, will naturally improve the quality of the work and also that of the outcome. One who works with this attitude will automatically attain peace of mind, happiness, and experience divine bliss. When all the members of a society work together in this spirit - the spirit of Yajñā as described in the beginning - the society will gain both materially and spiritually. Unlike in the capitalist system, where cut-throat competition is the norm, where might is considered right - leading to the survival of the fittest, the society envisaged by the philosophy of the *Gītā* will be one of co-operation, mutually nourishing and hence devoid of tension. The individual and the society harmoniously co-exist, as do peace and prosperity.

The *Gītā* model will be different from that of the communist because it is basically spiritual, in the sense that it considers that the ultimate reality is spiritual and

the material world as we confront it, rooted in that. Since the same divinity pervades the entire universe, it is essentially one though appearing as many. The unity is real and diversity is only secondary. Therefore there is no inherent contradiction or conflict. The communist concept of class conflict is totally absent. But the communitarian outlook is very much part of the philosophy of the *Gītā*. The concept of Yajña, which is the name for a collective endeavour is common to both, but in the *Gītā* view, it is elevated to a higher level than merely physical or material. Here too, the one who produces is not the absolute owner, he is entitled only to a share, which is described as Yajña śiṣṭa. There is no absolute ownership; only he holds it in trust for the community or the society. This attitude helps in making unlimited accumulation of wealth in a few hands impossible as always happens in the capitalist order. Automatic distribution of wealth to ensure an equitable society is envisaged in the *Gītā* model.

It is quite different from a consumerist model that is becoming prevalent all over the world. The craze for consumerism is strictly discouraged by the *Gītā*. While the basic minimum consumption is guaranteed to all, unrestricted consumption is discouraged at every step. Insatiable desire or greed is described as the steps through which a man infatuated by desire for sensual objects (indriyārāmaḥ) is inevitably led to total destruction (praṇaśyati). An extremely greedy man afflicted by uncontrollable passion for sense enjoyment becomes totally oblivious of the realities of his existence and indulges in material enjoyments beyond means legitimately available to him, and finally comes to grief and gets ruined. Today's

consumerist society is a witness to innumerable calamities, like individual and family suicides etc, arising out of an unrestricted and mad rush for consumerism. The *Gītā* suggests the only reasonable way to avoid this catastrophe. In the 2nd chapter, the passage beginning from 'Dhyāyato viṣayān' and ending with 'Praṇāśyati' is a beautiful exposition of how this human tragedy can be prevented, by taking simple precaution at the beginning.

Yoga kṣemaṁ

We have seen that the *Gītā* encourages people to keep on performing their Svadharma – the action determined by the social situation – without harbouring desire for the fruits of their action. Naturally, the question may arise as to how one can meet the requirements of his individual and family needs. The implied answer is that the society is responsible for ensuring all the requirements of those who perform their svadharma with meticulous care and in the proper spirit of "Work is worship (svakarmaṇā tam abhyarcya)". That being the case, the Lord guarantees that He will personally take the responsibility of providing the Yoga kṣema of such people (Yoga kṣemaṁ vahāmyaham). The message is this – performance of the svadharma is worship of the Lord. It will enrich the society. And through the agency of the society, the Lord will ensure proper distribution of wealth to one and all. It is the moral duty of the society to see that no honest man is jobless or underpaid or insufficiently looked after. What the *Gītā* envisages is such a fool-proof mutual support system.

The *Gītā* mentions some of the prevailing economically productive activities at that time. It mentions agriculture,

cattle-breeding and trade. These fall into the sphere of the Vaiśya class. Service activities are assigned to the Śūdras. The Brāhmins and the Kṣatriyas who have pivotal roles in the upkeep of the society are assigned responsibilities which are only indirectly or remotely productive. It will be seen that those who are engaged in directly productive activities have the responsibility to look after the maintenance of the remaining classes of people. This also includes the students, the young children, the old generation and also the sick and the disabled. It is the responsibility of the society as a whole to provide for the yoga kṣema of all these people also. No one is left out of the loving concern of the society, when the Lord says "yogakṣemaṁ vahāmyaham". This aspect also is fully taken into consideration. In this respect, we do not accept the western dictums like i) might is right, ii) the fittest will survive, iii) those who earn will eat, etc. Our concept is "Sarve bhavantu sukhinaḥ".

Dhārmic Society

By what name can we call the social order, which the *Gītā* prescribes? The correct definition can be that 'the *Gītā* model is based on Dharma'. It is dhārmic order. Dharma is the law of existence according to the innate nature. It is the law by which society is sustained. Society needs both wealth and comfort for a happy living. The *Gītā* understands and accepts the importance of Artha and Kāma for individual and collective existence. At the same time, these two are not autonomous or unchecked. Acquisition of wealth and enjoyment of happiness must both be in accordance with Dharma. Dharma is the foundation and Mokṣa is the goal. Within these limits Artha

and Kāma are not only permitted but also are treated essential. Hence, we can say that the *Gītā* stands for a Dhārmic social order or economic prosperity keeping the Dhārmic values always in view.

Swāmī Chinmayānanda calls the *Gītā* model of social economic system as Hindu socialism. He states - "Hindu socialism stems forth from the recognition of the Supreme Divinity that is at once the core of all and transcends the universe of names and forms. It is the infinite factor whose multiple expressions constitute this wide universe, and so all must live a healthy life of mutual love, consideration and charity. The community is sure to succeed in progress and welfare when it has learned to live and strive as one entity, as a single unit in essence. The more the tensions among members, the more gross becomes each separate ego and, thereafter, each, in his selfishness, cheats, loots, misappropriates, arrogates that which belongs to all. Soon disparity in wealth is brought about from then on growth of class and class-bickering, race and racial problems, national and international pulls and counter-pulls come into play. Peace is broken easily and readily, first in the hearts of people, then within the community, immediately followed by national disintegration and international wars.

According to the Hindus, the entire universe is a home and all creatures belong to it. In brotherly love, striving together, gather the profits and distribute them equally to all - not merely according to needs; it is a blind and ready equity in distribution. Some are "producers", but many are "consumers" in any community, in any period of history.

Few create wealth; many are there to share, and share, therefore, they must equally. Together produce; together enjoy." (*The Art of Man-making* by Swāmī Chinmayānanda p. 91-92)

Much earlier, towards the end of the 19th century, Swāmī Vivekānanda stated that he was in favour of Vedantic socialism. It was his confirmed view that some kind of socialism was bound to emerge as a desirable world order. He thought that socialism will provide for at least the bare necessities of every man instead of allowing a few to corner all the wealth and let the rest perish in penury and hunger. But Swāmiji was conscious that a purely materialistic philosophy cannot survive for long. So, he wanted socialism to be inspired by the spiritual principle of the divinity of men. That is why, he spoke of Vedantic socialism. Now that the charm of socialism is gone and all those socialist countries have not only become defunct, but have also opted for large doses of liberalisation and privatisation, there is little point in stressing the word socialism. The right word for the kind of socio-economic order which the Sanātana Dharma had always stood for and which the *Bhagavad Gītā* has in its own way defined as seen above, will be a Dhārmic or Dharma-based socio-economic system. It is interesting to remember that one of our eminent economists Dr. Brahmānanda had coined a significant term, 'Dharmanomics'.

Finale

A careful study of the *Gītā* will convince us that it envisages a comfortably rich and prosperous society as a desirable objective.

On more than one occasion, the *Gītā* speaks approvingly of happy affluent society. Kṛṣṇa exhorts Arjuna to rise up and fight and win glory and success and enjoy the prosperity of the kingdom. If he dies in that, the Lord says that he will attain heaven. If he wins, he can rule over a prosperous empire. In fact, the whole *Gītā* was meant to dissuade Arjuna from the path of mendicancy and penury for which he had opted out of frustration and delusion and bring him back to the path of victory and prosperity deserving of a Kṣatriya. Even for one who pursues the path of yoga, the Lord assures that in case he misses the goal in this life, he will be re-born in a pure and rich family, where he can continue his yoga sādhanā in an unpolluted atmosphere, undistracted by problems of poverty. The *Gītā* never endorsed poverty. Poverty is not spirituality.

Prosperity is to be striven for, but by pure and dhārmic methods. The idea of the *Gītā* is Yoga, which also means moderation. The *Gītā* does not approve of extremes, neither extreme poverty nor extreme affluence. Yoga chooses the middle path. The *Gītā* emphatically states that one who eats (consumes) too much or too little cannot become a Yogī. Nor one who sleeps too much or sleeps too little.

*Nātyaśnatastu yogosti na caikāntamaśnataḥ
Na Cātisvapnaśīlasya jāgrato naiva cārjuna*

Yoga brings happiness to him who is moderate in eating (consuming), sleeping and exerting.

*Yuktāhāravihārasya yuktaceṣṭasya karmasu
Yuktasvapnāvabodhasya yogo bhavati duḥkhahā.*

(Bhagavad Gītā, 6, Śloka 16, 17)

The same is the case with a society. The *Gītā* keeps a moderately rich society in which the needs of all the members are attended to, as an ideal one and not one in which there is extreme disparity. Like individuals, society also must follow the Yoga way. When our ancestors had kept this ideal before them, Bhārat had reached the zenith of progress. It is only when corrupting influences crept into the society that degeneration set in.

Science, which so far has developed through the human intellect, can only be perfected through meditation. Only through the knowledge of the inner self can science reach its highest peak. As far as modern science is concerned, the entire world falls into two categories : the known and the unknown. In the future, scientists will discover much of what is not yet known. But it is the unknowable, that which is far beyond the intellect, that we must seek to discover. That is God, or our own self.

- Mātā Amritānandamayī Devī

Architectural Heritage of India

Dr. Balagopal T.S. Prabhu

1. Introduction

The heritage of a people is the treasure of achievements in materialistic, intellectual and cultural realms, accumulated over generations. The materialistic achievements occupy a lower status in a hierarchy of values as compared to the achievements in intellectual pursuits, and the pondering of philosophy. But the physical remnants crystallised at the lowest level are tangible elements of a mental process to comprehend the concepts. All artifacts thus can be viewed as symbols of a higher process, and architecture is the supreme symbol representing the heritage of a people. No wonder the science of Architectural Engineering, *Sthāpatya Veda*, is taken as *Tantra*, the applied aspect of *Veda* and secondary only to this supreme knowledge.

Sthāpatya Veda has its genesis in *Kalpa*, and *Jyotiṣa*, two of the six vedāṅgas. *Kalpa* covers the prescription for spatial composition and *Jyotiṣa* covers the canons for time computation. Thus the traditional architectural engineering in India transcends space and time and derives its meaning from higher concepts of a creative process.

2. Genesis of Indian Architecture

The history of Indian architecture spans a continuum of more than five thousand years of facts, fictions and fantasies. Vedic hymns about the river Saraswati which disappeared into the earth, led to the folklore of a cultural emigration of people from the foothills of the Himālayas to the western seaport of Dwārakā. Today archaeological evidences pile up on the ancient Saraswati river civilization extending the whole of north-western India, and about the city of Dwārakā, which disappeared by sea erosion. Take such evidences from the northern, eastern, southern, and central regions of this peninsula, and we have a panorama of vestiges from the humble huts and caves to lofty edifices, monuments, both religious and secular, constructions in brick, stone, and timber, buildings bare as well as ornamental and premises in ruins and in use. Indeed it was the initiative of some rare brilliant Europeans like Sir William Jones (1746-94) and Sir Charles Wilkin (1748-1836) that indological research was started in India. With the establishment of Archaeological Survey Department in 1862 the research extended from mythology to material remains. Alexander Cunningham, John Marshal and Mortimer Wheeler stand out as pioneers in the discovery of India's Architectural Heritage. Art Historians like Ānanda Koomaraswāmy and Percy Brown added to the architectural documentation with their analytic interpretations. Scholars like P.K. Ācārya and T. Gaṇapati Śāstri unearthed the rich treatises in technical Sanskrit, which codified the 'Śāstra', the prescription for planning, design, construction, ornamentation and renovation of Architectural edifices. They also discovered that innumerable śilpīns have

zealously guarded the secret of the crafts as a hereditary trust to this date. The archaeological monuments, the textual traditions and the heredity of the śilpins thus form three major sources to inquire into this rich heritage.

3. Spiritual Content in Indian Architecture

Architecture, according to Vitruvius, the Roman Master builder who compiled the classic text of *Le Architectura*, is the ultimate synthesis of *Utilitas* (function, commodity of space), *Firmitas* (strength, firmness of structure) and *Venustas* (aesthetics, delightful appearance). Ancient seers of India went deeper into the meaning of the word aesthetics and presented a wider meaning of "expression" to it. The aesthetics is taken synonymous to ornamentation – painting and sculpture – in classic theories. In Indian architecture, 'Citra' and 'Śilpa' were not creative principles; they were only supporting functions of architecture. The emphasis was on generating a form, which by itself will convey a meaning. Like the meaning of a syllable, the form will have an expression. Sage Pippalāda in his treatise *Vāstusūtropaniṣad* expounded the principle that "the expression of the form is the important thing" (*Rūpasya bhāvaṃ mukhyaṃ*). The importance given to expression made Indian architecture, only as a material symbol of a concept, a realization of higher philosophy of creation, and hence having a spiritual content. This spiritual content is unmistakably stamped on all architectural monuments of India.

4. The Caitya Window

The earliest freestanding architectural creations of this land, had been simple huts of reeds. Percy Brown

hypothesizes that the form of the hut would have been derived by tying the tips of two bamboo poles fixed to the ground to generate a curvilinear profile. A series of such arches generated a vault-shaped hall. The profile of the vault appeared like that of the moon and it was hence called Candrasālā. The curved profile served to admit sunlight to the interior and hence was called the sun window or Caityajālaka. Well, a great invention has been made, in bridging a span, in getting a window, in creating a hall. This invention was so significant that master builders immortalized this form in all their later works in stone, in brick and in concrete. (Entrance to Ajanta caves, and entrance of Vijñān Bhavan, New Delhi). There are no monuments in India where this 'Caitya' does not appear somewhere in its form. In South India it appears that the form of Candrasālā was elevated as the top-most element of the Gopuram to perpetuate this great invention. (Gopura of Madurai Mīnākṣī Temple). Dr Koomaraswamy writes volumes about this profile and elaborates the changing aesthetic of this symbol over ages. (*Essays on Indian Architecture* gives many diagrams of this shape). Here the symbol transcends its origin, space and time to acquire new value and meaning.

5. Interior and Exterior

Architecture as a creative art has two distinct aspects – the interior and the exterior. The interior represents the space, modulated to fulfil complex human needs – personal and social. The exterior is only an envelope of this space, nevertheless it is the form perceived in its totality and in detail. The exterior form generally becomes symbolic of

social institutions by association. For example dome is associated with cosmic form, with power, with solidity etc. depending on the value system of the society, which creates it. Truly in architecture both these aspects – interior and exterior—are to be synthesized. The exterior shall represent the interior space and vice versa. In the world of architecture these combinations are seen in various degrees. In the pyramids of the ancient Egypt, the interior space is hidden in the secret chambers; in contrast they show perfect synthesis in Gothic cathedrals. But Indian architecture is unique in that each of the two aspects attains perfection in itself. The Caitya cave of Karle (Inside view of Karle cave) for example has only interior, yet the carving of its bounding layers provide perceptual satisfaction of space and form. The cave is perfect in itself. Similar is the quality of 'Stūpas', (*Sānchi stūpa*) the solid mounds of masonry. Here it is as if the onlooker is getting an inside-out view of the form. It has only exterior yet it is architecture, simple and perfect. In between these two extremes lie the continuum of all monuments, those carved out from the solid stone like a sculpture as in Ellora Kailasnāth temple (Kailasnāth temple, Ellora) or those built brick by brick to form a mountain, like the Tanjore Bṛhadeśwara. (Bṛhadeśwara shrine, Tanjore). One is a result of reduction – *Takṣa karma*, whereas the other is one of the accumulation – *Vṛddhi karma*. The two processes in varying degrees generate the tradition of śilpins.

6. Logic in Constructions

Architecture is to be functional in the ultimate analysis. It has to respond to the needs ingeniously and hence has

to overlap on engineering. Every creation has to have a reason, a logic flow and sustainability. Look at the Ghats (Ghats of Vārāṇasī). A meandering river causes scouring in the concave stretches requiring river training and protective works. Such bends are the natural places where the flow of water is perennial and needing construction of bathing ghats. No wonder such public water requires peoples' participation and hence these sites are the natural choice for temples. The temples on hilltops similarly served the purpose of outlook towers (Mount Abu temple). A wide fort is always constructed using the earth dug out of a deep moat. They always go together. The buildings in the deserts have only small openings to control loo. Their walls have to be thick to serve as heat storage during the day and as radiators at night. Take any work of traditional architectural engineering; one can delve into its function.

The pyramidal form of the lofty structures gives the traditional architectural monuments solidity, massiveness and resistance against most natural forces including cyclone and earthquake. The heavy weight is the simplest means of dampening the vertical forces; the regular shape and low centre of gravity serve ideally to resist the horizontal acceleration.

Could all these be mere coincidence? No!, the arch is rarely used in the superstructure because of the fact that it offers little resistance to an upward thrust. But an inverted arch is ideal in a foundation. A simple gable roof is a weak structure. A hipped roof with ties at the eaves, at wall plate level, at purlin level and at ridge level, plus

diagonal bracing, makes a space frame par excellence to be used in a temple theatre, as can be seen in the Kūttampalam of Trichur. Material technology and structural engineering go hand in hand in the shaping of Indian architecture. Master builders took the concepts to the level of perfection in each region, using locally available material such that within the common framework of *Vāstuśāstra*, numerous schools of vernacular architecture were developed in different regions. Ācāryas tried to classify them as *Nāgara*, *Drāviḍa*, *Veṣara*, *Virāṭa*, *Kaliṅga*, etc. each having distinct features and shape grammar.

7. Grammar of Architectural Form

Yes, Indian architecture is based on a distinct grammar of composition, to generate different expressions though modulation of form. A system of proportions governs different categories of building. The over-all ratio of height to width of a building generally falls into five classes 1.4 (*Śāntika*, peaceful), 1.5 (*Pouṣṭika*, prosperous), 1.75 (*Jayada*, successful), 2.00 (*Adbhuta*, wonderful) and 2.25 (*Sarvakāmika*, all desired). The name of the ratio is indicative of the expression of each type. Thus *Śāntika* proportion is adopted for all types of buildings, which are to evoke that expression, be it a simple village shrine, a sacrificial pavilion or a lofty monument. When their ratio becomes 2.0 (*Adbhuta*), it becomes suitable for a towering *vimāna* of a *mahā prāsāda* or a victory tower of the emperor. Size has nothing to do in this scheme of ratios. Further, the height is apportioned to different elements of vertical composition with a system of rhythm that governs iconography on one side or music on the other. The rigid

adherences of the grammar imparts finesse in this creative venture with an effect identical to that in any other fine art. The form is further given the touch of perfection by embellishments, statues, and engravings. Building thus becomes an architectural sculpture, *vāstu śilpa*.

The canonical system of proportion, form and its elements, according to the exponents of modern architecture, creates monotony and discourages variety. Nothing can be far from the truth in this regard. The types of occupancy, size, material, climate, social customs, beliefs, religious practices, art forms, and ethnic tastes of the vast Indian peninsula are so variegated that within the common string of canonical grammar, innumerable forms and expressions are generated by permutations and combinations. Above all the treatises specify only the essential, conceptual rules like the form of *Vāstupuruṣamaṇḍala* to define the space, the rules of *padavinyāsa* to analyse the space, the specification of *yonī* to define the orientational mathematics etc. The great Seers, the *Vāstuśāstraupadeśakas*, 18 in number as per *Matsyapurāṇa*, developed 18 schools of architecture from this central theory. *Sthapatis*, *Viśwakarmas*, *Sompuras*, *Pāñcālas*, *Taccans*, and other master builders of different regions incorporated regional differences in each school. Lastly the craftsmen incorporated their creative urge in the elements of building. Thus no two buildings in India are identical, no two columns in the same building have the same décor; instead each architectural monument or each element presents a melody different from another within a unifying shape grammar.

8. Architecture as Vibrant Music

Architecture is often defined as frozen music, but Indian architecture is no frozen music. It is vibrant, be it the ruins of Hampi or Havelis of Jaisalmir. The architectural monument comes alive as you move around it, or enter inside it with the interplay of light and shade, in the contrast of its textures or in the scale of its decoration. The solidity of its mass is softened by the fine sculpture carved by the craftsmen. The monument was their school, their place of apprenticeship, their hall of examination and their arena of convocation by which they joined the Śreni, the guild of craftsmen. There was no place for shoddy work in such a system of education for anything other than a pursuit for perfection be it for the Takṣaka, at the lowest level or the Sthapati at the highest level. Architectural treatises of India elaborate the qualities of Sthapati, the master builder. He has to be an expert in sciences and arts, nay, he has to be righteous, free from malice, devoid of sins, and kind to his subordinates. He has to be knowledgeable in āgamas, the religious practices, and all disciplines related to his work. He should be versatile and ingenuous so that he will use his Yukti, discretion, when it comes to difficult situations without deviating from the irrefutable rules of *Sthāpatya Veda*. He should be capable of planning and designing for the whole site as a closed system or initiate a development from the Brahmanābhi, the focus of a site as an ever-expanding dynamic settlement. The rules of designing an Agrahāra, the self-contained neighbourhood of 40 families or a vast metropolis like Śrīraṅgaṁ with 7 zones around the shrine are only two aspects of the

same discipline, one of a closed system and the other of an open system of settlement planning and design. Two systems of analysis were also evolved for this *Padavinyāsa*, and *Vīthivinyāsa*. Either of them could be adopted for site planning depending on the situation. Perhaps they represented two streams of thought in the evolution of the Architectural heritage.

9. Cultural Amalgamation

The heritage of Indian architecture is one of evolution and continuity over a period exceeding 5000 years of historical evidence; perhaps it extends far beyond in the past. This fact also makes it unique and precious. In the dawn of human civilization there had been spontaneous genesis of such traditions in different parts of the world, in Egypt, Mesopotamia, Mexico, Crete, and Chile, but nowhere other than in the Indian peninsula the tradition continued to the present moment. India also became the meeting ground of many cultures, the Jews, the Yavanas, Chinese, Persians, Arabs, and Europeans. Each culture introduced its values and styles of architecture in this land, some trying to destroy, modify or alter the basic values of this land. However, the system of guilds, the heredity of śilpīns, the textual basis, and the tradition of Ācāryas not only served to preserve the basic system but also helped to assimilate all that is best in other styles of architecture. India thus became the heir to the world architecture itself. Excellent specimens of world architecture dot Indian scene, though they are left without any trace in the land of their origin, like the Jewish Synagogue at Kochi. Further the essence of styles of world architecture adapted within the meaning of their

form and expression is reflected in the Indo-Saracenic monuments and Indo- European buildings. The arcade of Qutab Mosque (Arcades of Qutab Taj) is corbelled type and its profile is reminiscent of the Caitya window. The dome of the Rāṣṭrapati Bhavan copies the form of the Stūpa. The temples of Goa incorporate the plan of the church. The balconies, the porch, the pediment, the column, the window and many other elements of western architectures are indistinguishably incorporated in Indian architecture.

10. Search for Identity

With the planning and design of Chandigarh, India entered the era of modern architecture. Buildings sprang up reflective of the freedom of thought, variety of materials, emerging structural system and new symbolism as can be seen all over the world (modern buildings in India, include Bahai lotus temple). In this process of globalisation of architecture, it is also realised that often the forms, material, or expression of the new style have no relevance to physical, social, aesthetic environment of the land. A search for meaningful identity in architecture and an inquiry into the value system of traditional arts and crafts have been initiated in this background. This enquiry leads one to the forgotten treatises in technical Sanskrit and the deteriorating vestiges of architectural monuments, which wait for an enquiring researcher. The skills of the artisans and the wisdom of ācāryas, marginalized in the modern educational and professional system, await the weaver to serve as warp and weft of the fabric of Indian Architectural Heritage.

For further Reading

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In philosophy illustration also by means of metaphors has its value.... Thus when the Vedānta has to explain how the Sat, the Real or Brahman, dwells within us, though we cannot distinguish it, the author of the Chandogya Unpanisad (VI, 13) introduces a father telling his son to throw a lump of salt into water, and after some time to take it out again. Of course he cannot do it, but whenever he tastes the water it is salt. In the same way the father says, the Sat, the Divine, is within us, though we cannot perceive it by itself.

- Prof. Max Muller K.M.
Six Systems of Indian Philosophy, Fifth Edn.
 Varanasi, 1998, p. 195

The Charming *Līlāvati* of Bhāskarācārya

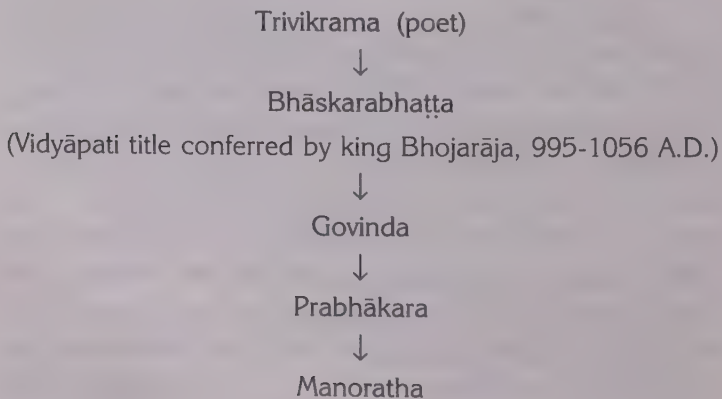
Dr. V. Madhukar Mallayya

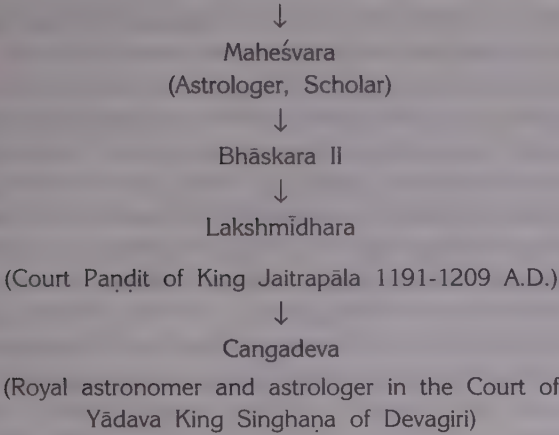
Our motherland has a very long history of independent culture and tradition. The age-long continuation of her deep-rooted cultural life is due to her adherence to certain permanent values and virtues of life. At the end of a cultural cycle marked by breaking down of traditions everywhere, India stands alone of all old nations that have passed through various stages of growth: youth, maturity and decay; and she is perhaps the only surviving nation of the ancient civilized world.

Indian civilization is seen to have flourished well with a sufficiently good scientific and technological base set up by the ancient acaryas by acquiring knowledge through ages. The knowledge acquired was handed down to their disciples in succession and thus clings by the roots running deep into the earliest strata of Indian thought. The evolution and growth of every science and technology in India is seen to have close connection with religion, and consequently the pace of progress of every science was in accordance with the rate at which the ultimate user of the scientific inventions – the man – was refining himself.

In due course of time, each science outgrew its original purpose of meeting the religious needs (such as helping the vedic rituals) and developed for its own sake. The vast store of scientific and technical literature in Sanskrit, which is a rich legacy that ancient India has left to the modern world, is an object of respect and reverence with lovers of India all over the world.

In the field of Astronomy and Mathematics India has produced a galaxy of renowned scholars who have contributed their share towards enrichment and development of the twin sciences. Among them, Bhāskara II or Bhāskarācārya was one of the most illustrious Astronomer-cum-Mathematicians of twelfth century A.D. He was born in 1114 A.D. as the son of a renowned scholar Maheśvara in a town called Bijjadabida or Vijjalabida (or Bijapur) near the Sahyādri ranges in the western ghats. A stone inscription in a temple at Patan gives information about Bhāskara's lineage and lineals. The genealogy and the family tree of the ācārya is as follows [1]:





Bhāskara II thus belongs to a family of renowned scholars. The brilliance of Bhāskara II has been testified by many scholars. David Pingree [2] describes him as one of the most impressive astronomers and mathematicians not only to the modern students of the history of science but also to his contemporaries and immediate successors. A.K. Bag [3] refers to an ancient temple inscription which lauds Bhāskara II as follows: "Triumphant is the illustrious Bhāskarācārya whose feet are revered by the wise, eminently learned...., a poet....., endowed with good fame and religious merit.....". The following observation of Dr. Spottis Woode [4] about Bhāskara II is also worth mentioning. "It must be admitted that the penetration shown by Bhāskara II in his analysis is in the highest degree remarkable, that the formulae which he establishes and the method of establishing them, bear more than a resemblance – they bear an analogy – to the corresponding

process in modern astronomy, and the majority of scientific persons will learn with surprise the existence of such a method in the writings of so distant a period and so distant a region". Thus among the several luminaries of the early medieval period, Bhāskara II has been lauded as one of the most celebrated geniuses. The ācārya has written standard treatises on astronomy, mathematics and astrology namely the *Siddhānta Śiromaṇi*, *Līlāvatī*, *Bījagaṇita*, *Vāsanābhāṣya*, *Karaṇakutūhala*, *Bhāskara Vyavahāra* and *Vivāhapaṭala*. Of these *Siddhānta Śiromaṇi* is a standard work on astronomy. *Līlāvatī* and *Bījagaṇita* are works on Mathematics – the first one dealing with arithmetic, mensuration and other computations, and the second one dealing with topics in Algebra. The *Vāsanābhāṣya* is his own commentary on the chapters of the *Siddhānta Śiromaṇi*. The *Karaṇakutūhala* is an elaborate work on calendrical astronomy. *Siddhānta Śiromaṇi*, *Līlāvatī* and *Bījagaṇita* combine forms the magnum opus of the ācārya and because of the high merit of the contents, these became the main source of reference for the mathematicians and astronomers of later period. Moreover most of the other works composed during that period were overshadowed and driven into obscurity by the remarkable brilliance of Bhāskara's analytic exposition.

There is a touching story behind the title of the mathematical treatise *Līlāvatī* found stated in Faizi's translation of the *Līlāvatī* into Persian. Bhāskara had a daughter by the name *Līlāvatī*. She was beautiful and charming. Bhāskarācāryā, as an astrological expert, noticed that the marriage of his beautiful daughter could be solemnised only on a particular day during a particular

muhūrta and if the ceremony did not take place during that prescribed time, then she would have to remain unmarried forever in her life. Accordingly the ācārya made all arrangements for solemnising the marriage of the girl during the prescribed muhūrta itself. In order to ascertain the auspicious time, he set up a water clock by floating in a tub of water a small bowl with an orifice at its bottom through which water can ooze slowly into the bowl and this is set up in such a manner that the bowl would sink exactly at that auspicious time fixed for her marriage. Thus the auspicious time could be ascertained and the marriage be solemnised exactly at that prescribed muhūrta itself. Out of girlish curiosity, young Līlāvati who was in her bridal costume came near the tub to observe water oozing slowly into the cup. While she was thus curiously looking into the bowl, a pearl from her bridal costume fell into the bowl unknowingly and got stuck to the orifice at the bottom, thereby blocking the orifice and stopping the influx. As a result the bowl did not sink and consequently the auspicious time fixed for her marriage passed unnoticed. As her marriage could not be solemnised at the prescribed muhūrta the unfortunate girl had to remain unmarried for ever in her life. (According to another version of the story [5], the pearl which fell from the bridal costume got stuck to the hole at the bottom of the bowl causing delay in the sinking of the bowl. Because of this delay, the actual auspicious time passed unnoticed and Līlāvati's marriage was solemnised at the time of sinking of the bowl thinking that it was the right time fixed for the marriage. As the marriage did not take place at the right time fixed for that, the unfortunate girl is said to have become a widow at

the tender age of ten very soon after the marriage.) To console his dejected daughter and to keep her mind fully occupied, Bhāskarācārya taught her and composed some of the main aspects of various topics in Mathematics. He did this in an interesting manner so as to attract and keep the attention of his daughter in the discipline. On completion of this delightful task, Bhāskara II seems to have succeeded in bringing back joy and happiness to his daughter. For, in the last stanza, Bhāskarācārya states [6]

येषां सुजाति-गुण-वर्ग-विभूषिताङ्गी
 शुद्धखिलव्यवहृतिः खलु कण्ठसक्ता ।
 लीलावतीह सरसोक्तिमुदाहरन्ती
 तेषां सदैव सुखसम्पदुपैति वृद्धिम् ॥

“Joy and happiness is indeed ever increasing in this world who have *Līlāvātī* clasped to their throats, decorated as the members are with neat reduction of fractions, multiplication and involution, pure and perfect as are the solutions and tasteful as in the speech which is exemplified” [7].

May be to immortalise the name of his daughter or may be due to the charming and interesting nature of presentation of various topics in mathematics, Bhāskara II called his beautiful work by the name “*Līlāvātī*”. *Līlāvātī* in Sanskrit means ‘beautiful’ and ‘charming’. This masterly treatise in basic mathematics was composed by Bhāskarācārya in 1150 A.D. at the age of 36. Whatever be the story behind the title, it became the most popular work of the twelfth century A.D. and it made a tremendous impact on all Mathematical treatises of the later period.

The work commences with an invocation to Lord Ganeśa as follows [8]:

प्रीतिं भक्तजनस्य यो जनयते विघ्नं विनिघ्नन् स्मृत-
स्तं वृन्दारकवृन्दवन्दितपदं नत्वा मतङ्गाननम् ।
पाटीं सद्गणितस्य वच्मि चतुरप्रीतिप्रदां प्रस्फुटां
संक्षिप्ताक्षरकोमलामलपदैर्लालित्यलीलावतीम् ॥

“Having bowed to the deity, whose head is like an elephant’s; whose feet adored by gods; who when called to mind, relieves his votaries from embarrassment; and bestows happiness on his worshippers, I propound this easy process of computations, delightful by its elegance, perspicuous with words concise, soft and correct, and pleasing to the learned” [9].

This invocation to lord Ganeśa is intended to ward off any obstacle that may hinder the successful completion of the important task undertaken by the ācārya. After invoking the blessings of the Lord, Bhāskarācārya proceeds to describe the units of value (currency denominations) that was in vogue in the country during his period, followed by stanzas enumerating various commonly used measures of weight and space including those of linear, superficial and capacity (both dry and liquid). These simple but important deliberations are prefixed to the actual treatise because an understanding of size and weights of various objects and measures of space around is a basic need of man and is absolutely essential in the science of computations. The importance of the concept of measures has been explicitly pointed out by Mahāvīra in *Gaṇita sārasaṁgraha* while mentioning the role and use of

measures in the science of computations. According to Mahāvīra:

“What is good of saying much in vain? Whatever there is in all the three worlds, which are possessed of moving and non-moving beings – all that indeed cannot exist as apart from the measurement” [10].

Knowing fully the importance and all-pervasive nature of measures, the section on weights and measures has been dealt with separately and prefixed to the actual treatise by the ācārya in *Līlāvatī*. The actual treatise commences with another invocation stanza [11]:

लीलागललुलल्लोलकालव्यालविलासिने ।
गणेशाय नमो नीलकमलामलकान्तये ॥

“Salutations to Ganeśa resplendent as a blue and spotless lotus and delighting in the tremulous motion of the dark serpent, which is perpetually twining within his throat” [12].

The actual treatise consists of three parts: (i) Aṅka gaṇita (ii) Kṣetra gaṇita and (iii) Kuṭṭaka.

Aṅka gaṇita section deals with real numbers and various operations and determinations involving them including operations in series, permutations and combinations. Kṣetra gaṇita deals with plane and solid geometrical figures, and Kuṭṭaka deals with indeterminate equations of first degree and their solution techniques. Various topics coming under the purview of the entire treatise are (1) units of value (currency denominations), weights and measures, (2) numeration system, (3) eight fundamental operations

(parikarmāṣṭaka) comprising addition, subtraction, multiplication, division, squaring, cubing, extraction of square roots and cube roots as applied to whole numbers, fractions and zero, (4) various operations comprising inverse operations (vyasta vidhi), operations with assumed numbers (iṣṭakarma), operations with sums and differences or concurrence (samikramaṇa), that of dissimilar operations (viṣamakarma) and operations with squares (varga karma), (5) determination of quantities involved in simple proportion using the rule of three (trairāśika) and that of quantities involved in compound proportion using the rule of five and so forth (pañcarāśikādaḥ) along with the application of the rules in barter system of trade (bhāṇḍapratibhāṇḍakam), investigation of mixed quantities which contains special rules for investigation of a mixed amount of principal and interest, determination of parts of a compound sum, sharing of profits in business partnership, computation of time for filling a cistern or tank by several fountains, purchase and sale, exchange or barter of gems and computation of gold from gold mixture, (6) determinations in progressive series (sredhi vyavahāra), (7) permutations and combinations, (8) various determinations pertaining to geometrical figures (kṣetra vyavahāra), (9) useful mathematics for domestic computations such as determinations pertaining to pits and excavations (khāta vyavahāra), bricks for walls (citivyavahāra), heaps of grains (rāśi vyavahāra), sawing of timber (krakaca vyavahāra), (10) problems on heights and distances dealing with gnomon-shadow (chāyā vyavahāra), (11) determination of solutions of indeterminate equations or pulverisation (kuṭṭaka vyavahāra) and (12) permutation of digits and summation of syllables in poetry metre (Aṅkapāśa).

Every topic under discussion is introduced briefly and the corresponding rule or set of rules involved therein are given accompanied by necessary illustrations. The illustrations are generally charming as they are mostly based on facts linked to nature or ordinary life which are guided by good experience and are mainly task-oriented. The work not only sets up the requisite mathematical background for the study of astronomy (Grahagaṇita) but also provides useful computations needed for domestic life (Gṛhagaṇita) and for social life and commercial applications. Because of the all-round utility of the treatise and the lucidity of the language used, together with the presentation of the topic in a delightful manner, it holds an esteemed position among the large compendium of mathematical literature in Sanskrit and it has evoked interest among scholars all over the country ever since its composition. The popularity of the work can be assessed from the scores of commentaries written on it in various languages. The continued popularity of the treatise through centuries is attested by the translation of the work into Persian under the patronage of emperor Akbar. The work thus found votaries outside the country also. Later it was translated into English by J. Taylor in 1819 A.D. and by H.T. Colebrooke in 1817 A.D. Among the large number of commentaries on this masterpiece of Bhāskara II, special mention may be made of some of the important ones namely the *Līlāvatīvyākhyā* of Parameśvara of 14th century, *Buddhivilāsinī* of Ganeśa of 16th century, *Līlāvatīvivaraṇa* of Mahidhara of period earlier to 1755 AD, *Kriyākramakarī* of Śaṅkara and Nārāyaṇa of 16th century, *Gaṇitāmṛtasāgarī* of Gaṅgādhara of 15th century,

Gaṇitāmṛtakūpikā of Sūryadāsa of 16th century, *Mitabhāṣinī* of Raṅganātha of 17th century and *Manorañjana* of Rāmakrishnadeva of period earlier to 1750 A.D. Some of these commentaries have explained the sūtras of the basic treatise from the very fundamentals of it. Śaṅkara's exposition is found to be the most elaborate and extensive one containing analytic rationale to most of the results. Sometimes the commentator gives more than one rationale to the same result in order to enable the reader to understand the concept fully from the grass root level. Even geometrical rationale for several arithmetic and algebraic truths are provided to make the various abstract mathematical concepts and procedures discussed there in at once convincing for the user by getting a clear picture of them or by visualising directly what is happening in the process. This 16th century commentator sows the seeds of modern analytic thinking in mathematics and shows how the traditional mathematical knowledge embedded in a 12th century treatise can be developed into a work of modern stature by supplementing several new materials to all sections that stand in need of them and by incorporating the developments of his own times in the discipline, blended with his own inventions and with the knowledge acquired by him from his preceptors and from all available materials of the past that have come down to him surviving the ravages of time. The modern world is indebted not only to the commentator for the contribution of this commentary of outstanding merit but also to Bhāskarācārya for producing the delightful treatise *Līlāvati* that has, even after centuries, motivated great scholars like Śaṅkara to write commentaries on it which act as a connecting bridge

between the past and the present along which the traditional mathematical knowledge can wheel itself to the present and get snow-balled on its way to the future.

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The theory that the effect really exists beforehand in its cause is one of the central features of the Sāṁkhya system. The Sāṁkhya defines cause as the entity in which the effect subsists in a latent form.

- Dr. S. Radhakrishnan
Indian Philosophy Vol. II, p. 256

Āyurveda as a Holistic Medical Science

Dr. K. Murali

Holism is viewing a phenomenon as a whole. Analysing in parts may be necessary, but its compilation will not give the complete picture. Even the study of the part will be partial when studied in isolation. Trees and other vegetations, animals ranging from microbes to elephants, the soil and streams together form a forest. But the study of trees etc. will not give the idea of forest. Forest actually is an interaction between everything inclusive. So it should be studied as a whole. This applies to human body also. Body is not just a collection of tissues or organs. So to have an understanding of the body, one has to observe how tissues, organs or systems work together, to form a single unit.

The environment is also important. A living body is inseparable from its environment. Life actually is an interaction between the body and the environment. So physiology and pathology or health and illness should be interpreted with this in mind.

The concept of holism is western. In ancient India, the trend was to be holistic, since vedic period. The

Puruṣasūkta in Ṛgveda depicts man in a cosmic level. Upaniṣads also followed the same path and so did the different schools of philosophies. Thus the sciences that originated in India had the same approach. But western sciences were analytic and inductive. This led to many problems faced by the modern medical science. Pinpointing only a single cause for disease, specialisations and super-specialisations are some of the examples.

It is in the late eighties, by the advent of scientific ayurveda in Europe among the health professionals with a broader vision, led to the emergence of the concept of holistic medicine. Holism is a philosophical term. It is defined as "the theory that whole entities, as fundamental and determining components of reality, have an existence other than as mere totality of their parts." World Federation for Holistic Life and Medicine is based at Savona, Italy. An international congress is held every year on the subject. The 6th Congress was at Calicut in 1996.

The term holism was first used by Ian Christian Smuts in 1928.

There are many misconceptions about holistic medicine. It is not a separate system of medicine as propagated by some. It is not a synonym of āyurveda, though āyurveda is holistic. Holistic medicine never connotes all the alternative systems of medicine together. It is an approach that physicians of every system can and should maintain. But some systems are more inclined to holism. Homoeopathy considers whole symptoms for formulating the treatment. Drug is prescribed for the

totality of symptoms and no symptom is clinically insignificant.

This paper is an attempt to scan through some areas of Āyurveda, to reveal its holistic nature.

The term 'āyurveda' itself is very much suggestive. Literally it means knowledge of life.¹ Meaning of āyus is not limited to the life as a biological phenomenon. There are sukha āyu, duḥkha āyu, hita āyu and ahita āyu.² Sukha āyu and hita āyu are the aims of āyurveda. The former is healthy life and the latter, life with a positive social interaction. Hence the scope of āyurveda is not limited to diagnosis and treatment, but everything related to life. This life is conceived as a whole and this approach is maintained in practice also.

Life is defined as a combination of śarīra (body), indriya (senses), manas (mind) and ātmā (soul).³ Though ātmā is not affected by disease or health, it is the life-force. So a physician has to be aware that the patient before him is not a collection of organs, not just a body, but he/she is a conglomeration of the above four factors. The same ātmā residing in the physician, exists in the patient also. This equality insists on a human approach to the problems of the man before the doctor.

Suśruta begins the portion on Anatomy with a narration on cosmogenesis. Karmapuruṣa (man under treatment or to be under treatment) is a cosmic evolute.⁴ So all the factors involved throughout the process and progress of genesis have their presence in Karmapuruṣa. He/she is also a universe in miniature. Charaka also

stressed this aspect, but in a different way. All the elements traceable in the universe are in the body and every element in the body truly exists in the universe.⁵ This view led to the theory that any material available can be a medicine, if properties and use are well understood.

Dravya and its bodily effects are good examples for the holistic view of āyurveda. Dravya in āyurveda is any substance used as food or medicine. The principles pertaining to dravya causing effects are rasa (taste), guṇa (properties), vīrya (active principle) and vipāka (metabolic changes). Drug action is interpreted in these terms. These principles are further classified and defined in dravyaguṇa-śāstra (pharmacology). But ācāryas emphasise that it is the dravya that acts, not its components.⁶ There are certain limitations in attributing every effect to rasa, guṇa etc. So drug action is in the whole dravya. Isolating and administering the active principle may cause many undesired effects, though the action may be immediate. Slow drug-action produces sustained and desired effects.

The change thus produced is in the whole body though it is measurable only in certain areas or organs. Administration of the drug is mainly oral in āyurveda, so that the drug never bypasses any system.

Apart from these pharmaco dynamic principles, there are certain factors influencing the effect of dravya. These seven determinants are svabhāva, saṁyoga, saṁskāra, mātṛā, deśa, kāla and upayogavyavasthā.⁷ Svabhāva is what is inherent in the dravya and the principles like rasa etc. constituting it. Saṁyoga is combination. Effect differs, if food is used in combination with anything else.

Saṁskāra is the change in properties due to any processing. Mātrā is the quantity consumed. Food or medicine will be different in action, in different doses. Deśa or geography or origin makes the properties of dravya different. Kāla, time, period or season is another determinant. Upayogavyavasthā is the life-style of the user. Thus all these factors should be considered while choosing appropriate food or medicine or interpreting their action. Just analysing the chemistry of food or medicine considers the svabhāva only. It is not holistic.

Āyurveda gives importance to the environment of the person also⁸. Environment interacts with body through the five senses. So the contact of senses with sense objects (touch, smell etc.) should be congenial to health (samyakyoga). Any increased, decreased or perverted contacts (atiyoga, hīnayoga and mithyāyoga) is causative of illness. Seasons are also a part of environment. Excessive manifestation of any season is morbidic, so is the absence of required features, during the expected period. This stress on environment as a causative factor, never rules out the importance of other factors like personal lifestyle, genetics, infections etc. Holistic approach is well evident in this area.

Cikitsā (treatment) is also of holistic nature. Drug is only a part of the treatment. Auśadha (medicine), āhāra (food) and vihāra (activities) constitutes the total treatment plan. Āhāra and vihāra of corrective nature are also advised along with medicines. This corrective life is also called pathya. Pathya is emphasised by all the acāryas and this pathya makes the treatment holistic.

Somatic and psychic planes are also to be considered in treatment. Body and mind are the seats of illness. Even in physical illness, positive mind promotes the recovery. This is achieved through *sāntvana* (consoling) and *upadeśa* (suggestions). Along with rational management, psychic approach is also suggested by Caraka.

In *svasthavṛtta* (preventive and social medicine) all the levels of health, physical, mental and social are recognised. Healthy food habits, exercise etc. promote physical health. *Sadācāra* is essential for mental health. Upholding *dharma* (ethics) by the society and rulers support social health.

This holistic approach, in all the planes of its practice is relevant even in this technological age. It should be imbibed by all the physicians to bring out a better health care system.

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Aṣṭāṅgahṛdaya. Sūtra 1
2. हिताहितं सुखं दुःखमायुस्तस्य हिताहितम्
मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते॥
Carakasamhitā. Sūtra 1, 41
3. शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम्
Ibid 1; 42
4. *Suśrutasaṁhitā. Śareera 1*
Murali K. "Cosmogenesis in Āyurveda",
Svadeshi Science Congress, Nov. 1997, Kasargode.

5. यावन्तो हि लोके मूर्तिमन्तो भावविशेषाः तावन्तः पुरुषे, यावन्तः पुरुषे तावन्तो लोके।

Carakasamhitā. Śāreera 6; 1

6. द्रव्यमेव रसादीनां श्रेष्ठं नेः हि तदाश्रयाः

Aṣṭāṅgahrdaya. Sūtra 9; 1

अप्रधानाः पृथक् तस्माद्रसाद्याः संश्रितास्तु ते
प्रभावश्च यतो द्रव्ये द्रव्यं श्रेष्ठमतो मतम्

Aṣṭāṅgasamgraha. Sūtra 17; 112

7. *Aṣṭāṅga Samgraha. Sutra 10:*

Murali K. "Determinants of Food Effect"

World Congress on Holistic Life and Medicine,
Kozhikode 1996

8. कालार्थकर्मणां योगो हीनमिथ्यातिमात्रकः

सम्यग्योगश्च विज्ञेयो रोगारोग्यैककारणम्

Aṣṭāṅgahrdaya. Sūtra 1; 18

A new humanity would be possessed already of what could be called a mind of Light, a mind capable of living in the truth, capable of being truth - conscious and manifesting in its life a direct in place of an indirect knowledge. Its mentality would be an instrument of the Light and no longer of the Ignorance. At its highest it would be capable of passing into the supermind.

- Sri Aurobindo

Dinakaratiṭpaṇa of Rāman Nampūtiri - An Analysis

Dr. K.V. Vasudevan

Tarkaśāstra is a fusion of the Nyāya philosophy of Gautama and Vaiśeṣika philosophy of Kaṇāda¹. But, according to Rāghavānanda, the great Advaitin and commentator on *Bhāgavata*, tarka itself is one of the six systems of Indian philosophy². According to him vaidika philosophies may be divided into three types, viz., mīmāṃsā, sāṅkhya and tarka. He says thus:

Iha dvividhāni vicāraśāstrāṇi vaidikāvaidikabhedāt, tāni ca pratyekaṁ trividhāni-mīmāṃsā sāṅkhya tarkabhedāt. bauddhārhatālokāyatabhedāt ca. Tatrādyatrikaṁ vedamūlatvāt vaidikaṁ, aparāṁ trikaṁ buddha kṣapaṇaka-bṛhaspativiracitaṁ vedābhāsamūlakatvād avaidikaṁ. Evaṁ ṣaḍ darśanāni.

The word *tarka* is derived from the root 'tarka ūhe' which means 'to guess'. Amarasimha refers to it as the synonym of *adhyāhāra* and *ūha*³. According to the *Pārameśvarī* commentary of Vācaspati Parameśvaran Mūssat, a reputed scholar in various śāstras hailing from Kerala, the word *tarka* is derived from the root 'karta' or 'karta saithilye' which means 'to cut' or 'to remove' to be included in the *prṣodarādi* group. The root *katra* or *karta* becomes *tarka* on the analogy of the word *simha* from the root 'himsā'⁴.

Whatever may be the etymological meaning of the word it is a system founded on pure reasoning or rational thinking.

The Nyāya or Tarka tradition of Kerala

Kerala's contribution to *śāstras* like Vedic commentaries, *Vedānta*, *Mīmāṃsā*, *Vyākaraṇa* etc. is substantive.⁵ *Tarka* was not so in Kerala. No ancient work of this system is hitherto recovered. It is possible that the orthodox Brāhmins in Kerala were reluctant to give equal status to *tarka* with other *śāstras*.⁶ *Laghudharmaprakāśikā*, the *Dharmaśāstra* of Kerala, which is ascribed to the Great Śaṅkara does not give equal status even to *Vedānta* with *Vyākaraṇa* and *Mīmāṃsā*.⁷

*Yaśca vyākurute vaṇīm yaśca mīmāṃsate kratum
tāvubhāvapi vṛttasthau jñātavyau paṇtipāvanau.
Tābhyāmagrāsaṇaṁ datvā bhoktavyaṁ paṇtisaṁśritaiḥ.
Eṣa bhārgavanirdiṣṭaḥ panthāḥ keralavartinām*

Again, *Nyāya* was not included in *revatipaṭṭattāna*, the traditional annual debate on *śāstras* held in Taḷi temple of Zamorins. Only four *śāstras*; *Prābhākaramīmāṃsā*, *Kaumārilamīmāṃsā*, *Vyākaraṇa* and *Vedānta* were accepted there for debate. The *Prābhākaras* and *Kaumārilas* were given equal status while the latter two occupied only a low status.⁸ However, it cannot be concluded that *tarka* is unknown to the scholars of Kerala. Damodarabhaṭṭa of Kākkaśśeri boasted in front of his rival Uddaṇḍa that he was well-versed in *tarka* also.⁹ Again, Nārāyaṇabhaṭṭa of Melpattūr refers to one Dāmodara as his teacher of *tarka*.¹⁰ Some scholars say that this

Dāmodara is the eldest brother of Melppattūr without giving any proper evidence.¹¹ In *Mānameyodaya* Nārāyaṇabhaṭṭa refutes many conclusions of the Naiyāyikas.¹² Therefore, one can conclude that it is possible they were not well-versed in the *Navyanyāya* dialectics of Udayana, Gaṅgeśa, and Raghunāthaśiromaṇi.

Sanskrit works on Tarkaśāstra

Coming to the modern period, Kerala has produced some valuable texts in this branch of *śāstra*. Godavarmayuvarāja of Koḍumkallūr has written a work called *Hetvābhāsodāharaṇakāvya*.¹³ This work is a poem illustrating the hetvābhāsa in a charming style. Koḍumkallūr Valiya Bhaṭṭan Tampuran has written a brilliant summary of *Vyutpattivāda* in his *Siddhāntamālā* and a commentary of *Nyāyaratnāvalī*. Rāmavarmā Parikṣit Tampurān of Cochin Royal family wrote *Subodhinī*, a commentary on select portions of *Muktāvalī*, *Dinakarī*, and *Rāmarudrī*.¹⁴ Śāstrīśarman of Māntiṭṭa has composed *Nacaratnamālā* on the second *Vyāptilakṣaṇa* of Pragalbhamiśra and a *tippaṇa* on *Subodhinī*.¹⁵ K. Rāmapiṣāraṭi wrote a commentary on *Vyutpattivāda*.¹⁶ Kṛṣṇapiṣāraṭi of Āttūr has commented on *Sāmānyanirukti*. *Tarkarahasyāmr̥ta* and *Sāmānyaniruktivyākhyāna* are the works of Caṭṭampisvāmikaḷ in this field. Among these, *Dinakaraṭippaṇa* of Rāman Nampūtiri is an important work on *Nyāya*.

The author of *Dinakaraṭippaṇa*

Rāman Nampūtiri of Kaṇḍaṅcata family was born on 15th June, 1907. His native place was *Cūliśseri*, not very far away from Trichur. He was the son of Vāsudevan Nampūtiri and Devaki Antarjanam of Pakarāvūr family. He

studied *R̥gveda* in his boyhood. His performance in the *jaṭā* and *ratha* type of Vedic recitation in Tirunāvā is said to be excellent. Having completed the Vedic studies he took up the studies of *Kāvya*, *Nyāya*, *Mīmāṃsā* and *Vedānta* from Cerukūlappurattu Kṛṣṇan Nampūtiri. His commentaries on *Saundaryalaharī* and *Vaidikasāhityasamanvaya*¹⁹ are very famous in Malayāḷam. His *Dinakaratiṭṭippana* is a good commentary on *Dinakarī*. The work exhibits great originality and lucidity of expression. However, there is no benedictory verse in the beginning of the book.

Manuscript details

The description of the manuscript is as follows: student's note-book, lined paper, 19½ x 16 cms; Malayāḷam script; pages 234; twenty lines per page; 15 letters per line; well preserved; scribe is author himself; handwriting is readable; here and there some errors are found. In the front page the author himself states that the present commentary was written by him while he was studying *Dinakarī*. The colophone runs thus; 'avasiteyaṁ vyākhyā'. The manuscript is owned by Dr. Rāman Nampūdiri, son of the author.

Dinakaratiṭṭippana - An analysis

In *Dinakaratiṭṭippana* the contents of *Pratyakṣa* are dealt within thirty-two sub-titles. They are - *granthāraṁbha*, *maṅgalavāda*, *īśvaravāda*, *antarbhāvanirūpaṇa*, *śaktisādrśyakhaṇḍana*, *dravyagrantha*, *tamaḥkhaṇḍana*, *sāmānyagrantha*, *viśeṣagrantha*, *samavāyagrantha*, *abhāvagrantha*, *sādharmyaprakaraṇa*, *kāraṇatvanirūpaṇa*, *anyathāsiddhanirūpaṇa*, *kāraṇatvānantarasādharmya-*

nirūpaṇa, pṛthivīgrantha, jalagrantha, tejograntha, suvarṇanirūpaṇa, vāyugrantha, ākāśagrantha, kālagrantha, diggrantha, ātmagrantha, ātmavāda, sāṅkhyamatakhaṇḍana, punarātmavāda, jñānanirūpaṇa, laukikapratyaksanirūpaṇa, pratyakṣakāraṇanirūpaṇa, anupalabdhigrantha, alaukikapratyakṣanirūpaṇa and laukikapratyaksanirūpaṇa.

Anumānanirūpaṇa, pūrvapakṣavyāptinirūpaṇa, siddhāntavyāptinirūpaṇa, pakṣatānirūpaṇa, hetvābhāsaśāmānyalakṣaṇa, pratyekahetvābhāsanirūpaṇa, prācīnahetvābhasanirūpaṇa are dealt within anumāna portion.

Having commented upon the *upamāna* portion *śabda* is dealt within ten subtitles. They are *śabdanirūpaṇa, śaktigrahanirūpaṇa, jātiśaktikhaṇḍana, padavibhāga, lakṣaṇānirūpaṇa, samāsanirūpaṇa, āsattinirūpaṇa, yogyatānirūpaṇa and ākāṅkṣānirūpaṇa, tātparyanirūpaṇa.*

The remaining subtitles are *smaraṇanirūpaṇa, manograntha, guṇasādharmya, rūpanirūpaṇa, saṅkhyānirūpaṇa, parimāṇanirūpaṇa, pṛthaktvanirūpaṇa, saṃyogavibhāganirūpaṇa, paratvāparatvanirūpaṇa, buddhinirūpaṇa, prāmāṇyavāda, anyathākhyātiyavasthāpana, vyāptigrahopāyanirūpaṇa, upādhinirūpaṇa, vaiśeṣikakhaṇḍana, anumānavibhāga and sukhādiśabdāntagaṇanirūpaṇa.*

Some examples are given below to show the style and novelty of *ṭippaṇa*:¹⁹

"prayojanābhāvena āṅkurapadamapyutsṛjya kṣītitvasya pakṣatāvacchedakatve dūsanamāha-kiñceti. kṣītitvasāmānādhikaraṇyeti. kṣītitva-

samānādhikaraṇa svarūpasambandhena kartjanyatvaparakārakānumiter-icchāviṣayatva ityarthah. avacchedakāvacchedena tathātva ityarthah. kṣītitvavyāpaka svarūpasambandhena sādhyaprakārakānumiteruddeśyatve ityarthah"

The aforesaid portion belongs to *īśvaragrantha*. While *Rāmarudrī* does not give the meaning of *kṣītitvasamānādhikaraṇa*, *ṭippaṇa* explains it in detail.²⁰ Another example from the *pūrvapakṣavyāptinirūpaṇa* is as follows:²¹

upodghātamiti: prakṛtasiddhyanukūlatvasyopodghātatvarūpatayā parāmarśasiddhyanukūlatvāt vyāptinirūpaṇasyopodghātatvamiti bhāvaḥ taduktam- "cintām prakṛtasiddhyarthām upodghātām vidurbudhāḥ" *iti*

Another example from the *śabda* portion is given below:²²

padabhedeneti: paśurapaśurityādaḥ paśubhedasya paśau bādhitatvena paśutve tadanvayāsambhavana tadvākyaprāmāṇyāpattivāraṇāya padārthanīṣṭhaprakāratānirūpita viśeṣyatāsambandhena śābdabodham prati padanirūpitavṛttijñānanyopasthiteḥ viśeṣyatāsambandhena hetuvopagamepi caitrasya gurukulamityādaḥ ekadeśānvayānubhāvānurodhena vyutpattisaṅkocasyāvaśyakatayā prakṛte pi sankocenaikadeśānvayopagamāditi bhāvaḥ.

On some occasions the *ṭippaṇa* differs from the original passage and reveals his independent opinion.²³

"yatra varṇotpattidvītyakṣaṇe śarīrastayaitaddeśa-vibhāgaḥ, tataḥ pūrvasaṃyogānāśaḥ tatretyeva yuktaḥ, mūlam tu ananvitamiti pratibhāti."

From the aforesaid analysis one can know that *Dinakaraṭippaṇa* deserves a prominent place among the

works on *tarkaśāstra* originated in Kerala. It would undoubtedly help a beginner to know the excellence of *Dinakarī*.

Notes:

1. Nārāyaṇabhaṭṭa, *Sarvamataśaṅgraha*, (Trivandrum: Trivandrum Sanskrit Series, 1977) p.15
2. Rāghavānanda, *Kṛṣṇapadī* com. of *Śrīmadbhāgavata* Part III, (Tripunithura: The Sanskrit College Committee, 1964) p.232
3. Amarasiṃha, *Amarakośa* with *Pārameśvarī* comnt. of T.C. Parameśvaran Mūssat (Kottayam: National Book Stall, 1983) pp. 135-36 & also see p.154
4. Ibid.
5. Kuṇṇuṇṇirāja, K., *The Contribution of Kerala to Sanskrit Literature* (Madras: University of Madras, 1980) Appendix, pp. III-lx
6. *Ānvīkṣikī* is considered an inauspicious philosophy in *Manusmṛti* (ii-11), *Vālmīkirāmāyaṇa* (ayo.sar.100. vv. 36-7), *Mahābhārata*, (śānti.adhya.180.nānā.47-9) etc.
7. Śaṅkara, *Laghudharmaprakāśikā* (MS), XII-I-1-2
8. Vide Rājarāja Varmā, *Vaṭakkumkūr, Keralīyasaṃskṛtasāhityacaritaṃ* Vol. II. (Trichur, Mangalodayaṃ, ME. 1112) p. 171
9. Kuṇṇuṇṇirāja K., *op-cit.*, p.86
10. Ibid., p.122
11. Introduction to *Vanamālā* comnt. on *Nārāyaṇīya* (Guruvayoor: Guruvayoor Devaswom)

12. Nārāyaṇabhaṭṭa, *Mānameyodaya* (Adayar: The Theosophical Society, 1975) *passim*.
13. Published in the introductory passage of *Śrīrāmacarita* by Goda Varma Vidvadyuvarāja (Balussery: Calicut Ādarśa Sanskrit Vidyāpeeth, 1985) pp. 16-18
14. Rāmavarmā Parīkṣit Tampurān, *Subodhinī* with *Ṭippaṇī* by Māntiṭṭa Kuñcunampūthiri (Tripunithura; Private Secretary to H.H. Maharaja, 1956)
15. Both are published
16. Kuñṇuṇṇirāja, K., *op-cit.*, p.262
17. Rāman Nampūtiri P., "*Maṇmarañña pratibhāvilāsaṁ*" *Express Daily*, 7th May, 1984 (Trichur) p.2., colm. 5-8
18. Published
19. Published
20. Cf. Viśvanātha, *Kārikāvalī* with *Prabhā*, *Mañjūṣā*, *Dinakarī*, *Rāmarudrī* & *Gangarasi* (Delhi: Chaukhamba Sanskrit Pratishthan, 1988) p.39
21. Cf. *Ibid.*, pp. 480-81
22. Cf. *Ibid.*, pp. 597-98
23. *Dinakaratiṭṭpaṇa*, p.8

Philosophy carries us to the gates of the promised land, but cannot let us in, for that, insight or realisation is necessary.

- Dr. S. Radhakrishnan
Indian Philosophy Vol. II, p. 27

Saussurean Sign and Bhartṛhari's Sphoṭa

Dr. M. Mathew Joseph

Modern Linguistic Theory is said to begin from the publication of F. de Saussure's *Course in General Linguistics*. This monumental work which was published in 1916, three years after Saussure's death, contains the lecture notes his pupils had collected at the University of Geneva where Saussure was giving three courses of lectures on Linguistics between 1906-11 (Harris xii). Saussure introduced the concept of signs in his lectures and argued that language is a specialised system of signs. These ideas paved the way for the beginning of Semiology as a discipline. Moreover, Saussurean Linguistics became a strong theoretical base for the structuralist concepts of the mid 50s. Saussure challenged the notion that words are symbols of material things. Instead, he argued that words are signs which are engaged in a signifying process within language systems. The conceptualization of reality that takes place in the human mind is the result of this signifying process, though we sometimes take it for the real.

A sign has two constituent elements, namely the signifier and the signified. The sound pattern of a word,

for example c-a-t, makes the signifier. The three sounds of the word can create an acoustic image in the mind and this can be reproduced as an articulated sound sequence in a real speech situation. The idea or the concept that the signifier creates in the mind is the signified.

Saussure argues that signs are language specific. He means that the same concept or idea is expressed by different signs in different languages. According to him, the relation between the signifier and the signified is arbitrary. By the word 'arbitrary', Saussure means that there is no justifiable reason to explain why the particular signifier namely c-a-t, should be specifically used to denote the particular animal called the cat in the language.

The three sounds that go into the making of the signifier c-a-t, follows a linear temporal sequence in a real speech situation. When these sounds fall into the listener's ears the same sequence is followed. The acoustic image these three sounds register in the listener's mind is also linear and sequential. According to Saussure, this linear temporal sequence is the common characteristic of all linguistic signifiers in languages.

This point becomes clear when we compare a linguistic signifier with a visual signifier like "a mast" or "a sail". In the latter case there is no question of linearity as we can see these visual signifiers in a glimpse. There is no restriction of dimension or angle here, and the concept will be evoked in our mind instantaneously. Saussure argues that due to the linearity of the sound sequences in linguistic signifiers, supra-segmental features like stress

and accent can only be syllable specific effects. The total acoustic effect the accented speech creates in the listener is an illusion, and is the result of the various contrasts the accented syllable has with what precedes and follows (Saussure 70).

Indian grammarians and linguists had also given serious consideration to the relation between the word and the world, and the link between concept and reality. Early grammarians like Pāṇini (400 B.C.) had distinguished between the fixed pattern of the *varṇas* in words, and their possible variations in connected speech (Bhaṭṭāchārya 66). The fixed pattern was called the *spṛṣṭa* and the ephemeral element of the utterance was called the *dhvani* (Raja 200). But a comprehensive linguistic theory related to the signifying process was evolved by Bhartṛhari in his *Vākyapadīya* around 450 B.C.

Bhartṛhari begins with the discussion of the signifying function of the word and the sentence in his treatise. He gives the term *prākṛtadhvani* to the underlying cause of the articulated sounds of a word. This is the fixed sound pattern that is configured as the norm in the acoustic image of a word. It is an ensemble and can be uttered as connected speech in a real speech situation. There may be slight variations when the fixed sound pattern of a word is phonated. All such variant utterances that can be produced from the norm of *prākṛtadhvani* is called *vaikṛtadhvani*.

Underlying the *prākṛtadhvani* and its phonated form namely, the *vaikṛtadhvani*, there is the integral linguistic

symbol called the *sphoṭa*. It represents the normative sequence of *varṇas* on one side and the concept or idea on the other. The *sphoṭa* is integrated into our cognitive faculty and becomes part of our awareness of reality. The *sphoṭa* is expressed through the order or *vṛtti* of the *varṇas* in the utterance of the speaker and is apprehended through the temporal sequence of the *varṇas* in the acoustic image of the speech registered in the listener.

Whereas Saussure conceives of the sign as having the signifier and the signified, Bhartṛhari defines it at four levels namely, the concept, the *sphoṭa*, the *prākṛtadhvani* and the *vaikṛtadhvani*. For Bhartṛhari, the theory of *sphoṭa* is a prefatory to a monistic metaphysical concept related to the *śabda-tattva* or the primordial sound pulse from which the cosmic consciousness began. This universal consciousness is the *paśyanti* or *pratibhā*. In the consciousness of individuals, the universal consciousness manifests itself as the *madhyamā*. The *madhyamā* is integrated by the *sphoṭa* and it is through the *sphoṭa* that we become aware of reality as the *nāma* and the *rūpa*. We communicate through the *vaikharī*, which has the *prākṛtadhvani* or the acoustic image and the *vaikṛtadhvani* or the sequential utterance as its constituents.

Western linguists did not fully appreciate the theory of *sphoṭa* due to the metaphysical dimension given to the linguistic theory. But the insights of Saussurean Linguistics almost fully support the concepts of signification in the *Vākyapadīya*. This proves that the theory of *sphoṭa* deserves a more comprehensive and purposeful evaluation in the light of modern linguistics.

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The result of every work is mixed with good and evil. There is no good work that has not a touch of evil in it. Like smoke round the fire, some evil always clings to work. We should engage in such works as bring the largest amount of good and the smallest measure of evil.

- Swami Vivekananda
The Complete Works of Swami Vivekananda
 Vol. V, p. 248

Dharma as Reflected in Malayālam and Hindi Proverbs

Dr. L. Suneetha Bai

Dharma is one of the most comprehensive and important terms in the whole of Indian literature. It has the meanings such as sacred law and duty, justice, religious merits etc. Indian commentators have explained it as denoting an act which produces the quality of the soul called Apūrva, the cause of heavenly bliss and of final liberation. In ordinary usage it has a far wider meaning – established practice or custom of any caste or community. (*Encyclopaedia of Religion & Ethics*)

Every sect and religion has its own practice and custom pertaining to sacred law due to justice and religious merit. In India this code of conduct is closely followed from time immemorial. The Dharmaśāstras, the Smṛtis are evidence for this. This code of conduct covers a wide range viz. family, beliefs, philosophy etc. About this moral conduct Mahābhārata says-

धर्मः सतां हितः पुंसां धर्मश्चैवाश्रयः सतां।
धर्मात्लोकास्त्रयस्तात प्रवृत्ताः सचराचराः॥

(Dharma is for the well-being of noble men. It is the only refuge. The three worlds along with the creation have been activated by Dharma). Thus we can see that Dharma played an important role in ancient Indian life and culture.

A proverb is a pithy saying that is in general use that expresses commonly held ideas and beliefs. They are part of every spoken language and folk literature originating in oral tradition. Aristotle observed that a proverb is the remnant of the ancient philosophy, preserved amidst very many destructions, on account of its brevity and fitness for use. The Bible speaks of a proverb as an interpretation of the words of the wise. Disraeli is of the opinion that proverbs are fragments of wisdom and these proverbs in the earliest ages served as the unwritten laws of morality. In ancient China proverbs were used for ethical instruction. The Vedic writings of India used them to expound philosophical ideas and ethical teaching. India which has contributed an incredibly complex braiding of traditions and counter traditions has to its credit a number of proverbs in different languages reflecting Indian life and culture. A study of the proverbs in Hindi and Malayāḷam will prove this.

The Indian proverbs, whether from Hindi or Malayāḷam or any Indian language, have a stamp and dignity of antiquity. These proverbs in their short forms clearly give figurative expressions which are very ancient but very true. These are expressions resulting from the experiences of life in a keen, quaint and lively fashion. In India these proverbs are as important as Vedas in the depiction of human life.

The Malayāḷam proverb പഴഞ്ചൊല്ലിൽ പതിരില്ല itself shows the importance of these pithy sayings which reflect in them the truth of life. These proverbs sometimes play the role of satire, sometimes give the criticism of life, but they always guide the common man by advising him what is to be done and what is not to be done.

Dharma has had special importance in the life of Indian people since the very ancient times. Every action of the human mind was according to moral conduct and the ancient Indian life was oriented with Dharma. Since proverbs are the true reflections of the human mind, Dharma has got an important place in the ancient proverbs of India. Every Indian language has got a treasure of proverbs in which are reflected the moral code and ethics of Hindus. In a society the relation of a man with another man was based on such a code of conduct. Hence the ancient Indian culture was based on the dictum:

सर्वे सुखिनः सन्तु सर्वे सन्तु निरामयाः।
सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखभाग् भवेत्॥

Thus we see that Indian life and ethics were supplements to each other.

India being a religious country from time immemorial, Indian life was strictly based on morals and ethics. In the Hindu society, Brāhmaṇa was considered to be the ideal person for he was supposed to be the strict follower of Vedic rituals, morals and values of human life. This trend of Indian society is well brought out in Hindi and Malayāḷam proverbs. The Mahābhārata says - जन्मना जायते शूद्रः कर्मणा

जयते द्विजः A Brāhmin is a true brāhmin not by birth but by actions. The Malayāḷam proverb ഓത്തില്ലാത്തവൻ ബ്രാഹ്മണനല്ല supports the same. The Hindi proverb - बामन हुए तो क्या हुए गले लपेटा सूत speaks satirically of the duty-failed Brāhmins. Though by birth one is a Brāhmin and though he wears the sacred thread still he is not a true Brāhmin if he does not follow his duties. All these proverbs are reflections of the age-old Indian Society based on values of life.

The importance of a house-holder is well brought out in the following proverb - गृहस्थधर्म बराबर कोई धर्म नहीं (There is no other dharma more powerful than the dharma of a house-holder). The duty of a house-holder is to perform the five yajñas (ब्रह्म, देव, पितृ, अतिथि, भूत). By performing these yajñas he earns virtues. The Malayāḷam proverb കുടുംബം ഭരിച്ചവൻ കാശിക്കു പോകേണ്ടാ reflects the same idea. Men are supposed to visit Kāśī for purification of sins and for earning virtues. But the house-holder is not supposed to do this because he is already virtuous by his action.

The duties of women are also well-traced in Hindi and Malayāḷam proverbs. A virtuous woman is the light for her house: तिरिया तो है शोभा घर की। She remains loyal to her husband. The Hindi proverb points out the virtues of a woman - तिरिया भली वही है भाई जो पुरुषसंग करे भलाई। Without a husband woman is incomplete. तिरिया भी नर बिना है ऐसी बिना धान के खेती जैसी। The foremost virtue of a woman is chastity. She develops courage as a result of this quality. The Malayāḷam proverb says -

താൻ പതിവ്രതയാണെങ്കിൽ ഭവശ്യാത്തെരുവിലും കുടിയിരിക്കാം. The moral power of a chaste woman is reflected in this proverb.

All the members of the family have their own duties which are well pointed out in the proverbs. For example, the duty of the son is expressed in the proverbs in a satirical vein. Son is supposed to be the protector of the family since he liberates his forefathers from the sins. पुं नाम नरकात् त्रायते इति पुत्रः This duty of the son in the family is called पितृभक्षण . A satirical saying in Hindi reflects this duty of a son thus -

जियत पिता से पूछी न बात
मरे पिता को दूध और भात

(Never inquired of his father when he was alive. But after his death offered him milk and rice). Another proverb is जिये न माने पितृ मुए करे श्राद्ध (He disregarded his father whilst alive and mourns for him when dead).

The Malayalam proverb ചോറുവച്ചു് കൈമുട്ടുമ്പോൾ കാക്കച്ചി വരും. also points out the duty of a son. The general belief is that the soul of the dead father arrives in the form of a crow to take up the offerings.

Man is a social being. He lives with his fellow-men. A man living in a society has lot of duties to his fellow-beings. The most important among these is benevolence. The Hindi proverb runs thus - परोपकारी धर्मधारी (one who practises benevolence is a follower of Dharma). The Malayalam proverb with the same idea runs thus: പരോപകാരമേ പുണ്യം. In Sanskrit the saying is -

परोपकारः पुण्याय पापाय परपीडनम्

Men always believe in God. A man who is in distress is protected by an unknown power which we believe as God. All religions believe in God. The Hindi proverb निर्बल के बल राम and Malayalam proverb ആശ്രയമില്ലാത്തവർക്ക് ഈശ്വരനാശ്രയം indicate the same belief. The four important duties of a person are well brought out in the following couplet -

पग पवित्र तीरथगवन कर पवित्र कुछ दान।
मुख पवित्र तब होत है भजले श्री भगवान॥

(Pilgrimage to sacred places makes the feet pure. Giving of alms makes the hands pure and uttering the sacred name of God makes the tongue pure).

A man is supposed to perform only virtuous actions and not vices. The Malayalam proverbs hint on the virtuous actions of a person in a round about way thus -

കാശിക്കു പോയാലും കർമ്മം തുലയുകയില്ല.
ശംഖായിരം കൊണ്ട് കാശിക്കു പോയാലും
തന്റെ പാപം തന്റെ കൂടെ.

A pilgrimage to Kāśī does not help a man to liberate himself from bad actions. If at all he goes to Kāśī his actions surely accompany him. These proverbs inspire man to think more about Karmavāda and do virtuous acts in his life. They advise man always to keep away from bad actions.

The Hindi proverbs -

एक पापी सारी नाव को डुबोता है
पाप छिपाये ना छिपे जस लहसुन की बास

and Malayalam proverbs—

താൻ ചെയ്ത പാപം തനിക്ക്.

അടുത്തവനെ കെടുത്തുനവൻ ആയിരം പാപം.

മോദിച്ചു പാപം ചെയ്യുന്നവൻ രോദിച്ചുകൊണ്ട് ഫലമുണ്ടാകുകയും.

are examples to this effect.

The foregoing discussion shows the significant role played by proverbs in reflecting the fundamental values of Indian life. It also reveals the unity among the proverbs of the two Indian languages in conveying the Dhārmic way.

As a lamp indeed illuminates objects on all sides, but, does not itself go the state of being illuminated by some (other) lamp anywhere, and it shines by itself alone without standing in need of another illuminator, so, the sun and the others, all exist with the nature of the illuminator.

- Tripurā rahasyam
Jñānakhaṇḍam. ch. 15. sl. 85, 86 p. 260

History of the Saraswat Community : A Synopsis

V.G. Rao

Not long ago Goa was home to a section of a celebrated class of forward-looking brahmins going by the name Sāraswats, believed to be the descendents of ancient Āryans. The metronymic 'Sāraswat' harks back to their memorable residence on the prestigious river Saraswatī, evocatively referred to a number of times in the Ṛgveda, one of the oldest standing monuments to human wisdom. Though Saraswatī has been taken to be an imaginary river, a host of recent geological investigations, in situ, tell a different story. Fact or otherwise, the Saraswatī Pradeś has been described in the Ṛgveda as an ecologically rich area teeming with people and natural wealth. The India of that era was in great ferment with the foundations of recondite systems of philosophical thought being laid down. Brahmins such as the Sāraswats who were in the forefront of this grandiose task were highly revered and patronised by local kings. But soon the state of contented well-being came to an end. Due to adverse climatic conditions resulting from the evaporation of the life-supporting Saraswatī or due to more mundane economic or political reasons, Sāraswats were left high and dry. In response, they began to move out from

the Saraswatī valley. After a tortuous journey, some say, via Tirhut (Bihar) they reached Goa, where the scene for the next stage of their history is set.

The events leading to the colonisation of Goa are treated at length in the Skanda Purāṇa, in connection with the tale of Paraśurāma, a mythical personage traditionally associated with western India. He is said to have brought the Sāraswats from distant Tirhut and resettled them in Goa for the express purpose of furthering Vedic knowledge, then on the wane. Truly, the Sāraswats appear to have been itinerant to boot. It is worth pointing out, that of all the different groups of brahmins noticed in our demographic variety historically, Sāraswats alone transcend the limits interposed by language and geography, boasting of a pan-Indian representation. We have, for example, small Sāraswat communities in Kashmir, Punjab, Rajasthan, Uttar Pradesh, Madhya Pradesh, Gujarat and Maharashtra, left behind in their onward march to the South.

The advent of Sāraswats to Goa has been generally placed in the 3rd century BC, the state probably receiving a fair share of the imigrants as late as 1000 AD. Famed for their learning, Sāraswats prospered under the Hindu kingdoms of Rāshtrakūṭas, Kadambas, Yādavas etc. and rose to positions of excellence serving as compradors, pedants, administrators, court pundits and soldiers. But the arrival of Portuguese changed all that. Goa was shackled to Portugal from 1510 to 1961. More importantly, Portuguese thinking was addled by religious bigotry as betrayed by the guiding principle of their statecraft - "cujuio regio lillus regio" which means the religion of the king is

the religion of the subjects. In the realisation of that objective, the Portuguese tried every trick up their sleeve, often resorting to brute force in getting the natives to embrace Christianity. However, religious conversion of the Hindus was hampered by the stubborn opposition of the Sāraswats, who thereby invited the wrath of the rulers. As a result many hard-hearted measures were initiated against them. Brahmins were extirpated from Goa, their properties seized, and all their temples including those housing family deities and the manes were fully destroyed. While the Jesuits were active in Salcete, the Franciscans targeted Bardez. It has been faithfully recorded in the *Noticia...de S Francisco* how the Franciscan Friars "destroyed 300 Hindu temples where false gods were worshipped". Further, Hindu ceremonies and customs were interdicted and Hindu priests were banished from Goa. An edict issued in 1567 compelled the Hindu residents of Goa to undergo indoctrination in the Holy Gospel. Worse followed with the introduction of the Inquisition which was introduced to correct the wanton ways of apostates and native converts. In the Inquisition of 1560, 350 temples were destroyed and 1360 Hindus converted.

On account of the deep-rooted hostility and unmitigated violence suffered, Sāraswats gave up residence in Goa for the outside, excising all links with the intermediate past, not so much fearing for life as to saving their religious ideals from defilement. Thus, it is that we have some of the more famous Sāraswat temples such as the TD temple at Cochin or the Mahāmāyā temple at Mangalore established by fugitives from Goa. Presently the Sāraswats are scattered all over the west coast.

In the practice of religion, Sāraswats were originally of the Śaivite school, but now the commune is split vertically down the middle into Śaivites and Vaiṣṇavites. The schism dating to the Saint philosopher Madhwa's visitation to Goa in the 12th century, when he prevailed upon Sāraswats to adopt Vaiṣṇavism. The community is guided in secular and religious matters by one of four sectarian 'Mutts', the first among which at Kavle was founded by Gowḍapādācārya, preceptor to Ādi Śaṅkarācārya's preceptor.

The language of the Goan Sāraswats is Koṅkaṇi, an Indo-Aryan speech of considerable virility and charm that developed mostly in the spoken form, though not wholly lacking in an expansive literature of note. However it is a pity that most of the literary works are lost, thanks once again to the scurrilous Portuguese who permitted grudging autonomy to the language while taking potshots at it intermittently.

The foregoing synopsis narrates the saga of an accomplished people. For a community that produced luminaries from Sāraswat Muni, credited with fostering the Vedas during a 12 year old famine which racked ancient Bhāratvarsha, to the modern colossus, Nehru, Sāraswats have come a long way. Yet much remains to be covered, backed by a new vision.

The man of faith, zeal, and self-control attains knowledge, having attained knowledge, he immediately attains supreme peace.

- Śrīmad Bhagavad Gītā Ch. IV. 39

कविकुलगुरोरन्तर्गतम्

डा. सी.टी. फ्रान्सिस

01. उपोद्घातः-

भारतीयकविकुलगुरुः कालिदासः लोकोत्तरेण दृश्यकाव्येन अभिज्ञानशाकुन्तलेन विश्वमहाकवित्वं प्राप। "क्षणे क्षणे यत्रवतामुपैति तदेव रूपं रमणीयताया"। इति लक्षणलक्षितायाः रमणीयतायाः अनुत्तमं लक्ष्यमिदं नाटकम्। सहृदयचित्तं आनन्दामृताप्लावितं कृत्वा तत्र साधूपदेशबीजं आवपति इत्येतदेव उत्तमकाव्यप्रयोजनेषु मुख्यम्। अभिज्ञानशाकुन्तले च सहृदयचिन्ताह्लादकारिणोऽर्थस्य न काचिदूनता इत्यत्र न कोऽपि सन्देहः सहृदयलोकस्य। भारतीयासु विदेशीयासु च नानाभाषासु शतशो विवर्तितमिदं नाटकं इत्येतदेव अत्र प्रमाणम्। अनुसूचित-संस्कृत-सुदीकृतः सत्रेव लक्ष्यमाप्नोति इति सन्देशं च ददातीदं कविवरम्। किन्तु शकुन्तलादनुत्तमोः कोऽयमपराधः येन उभावपि अतिमहति शोकाग्निमानसागरे निपातितौ? एतदधिकृत्य किञ्चिदिव विचारणं युक्तं प्रतिभाति।

02-01 दुष्यन्तस्याश्रमप्रवेशः किमर्थः?

मृगयार्थं वनं प्रस्थितो राजा दुष्यन्तः कण्वश्रमं प्राविष्टः। यदि नाऽन्यकार्यातिपातः तर्हि एव आश्रमं प्रवेष्टुं वैखानसैः सः अर्थितः। आश्रमं प्रविष्टः लब्धशकुन्तलादर्शनश्च राजा ततो राजधानीं प्रतिगन्तुमपि विमुखो बभूव। ततः आश्रमप्रवेशेन राज्ञो नाऽन्यकार्यातिपातो जात इत्यवगन्तव्यम्। उदात्तनायकस्य दुष्यन्तस्य राजधानीगमनव्यग्रताराहित्यस्य एक एव हेतुः मुनिकन्यादर्शनजनितः केवलश्चापत्यविशेष इति मन्यते चेत् "त्यागी कृती कुलीनः सुश्रीको

रूपयौवनोत्साही"² इति प्रकीर्तितेभ्यो नायकगुणेभ्येऽयं विदूरवर्ती इति स्यात्। तादृशो नायकः कविकुलगुरुणा कदाऽपि न परिकल्प्येत। एवं तर्हि--

"सन्तानार्थाय विधये स्वभुजादवतारिता।

तेन धूर्जगतो गुर्वी सचिवेषु निचिक्षिपे।।"³

इति वनगमनाय प्रस्थितं सूर्यवंशप्रदीपं दिलीपं प्रति यदुक्तं तदत्रापि संप्रवृत्तमिति चिन्ता युज्यते एव। अतः चक्रवर्तिनो दुष्यन्तस्य कण्वाश्रमप्रवेशो न यदृच्छया संभूतः किन्तु केनाऽपि सुदृढेन निश्चयेनेति मन्तव्यम्।

कुलगुरुरसन्निहित इति जानन्नपि दुष्यन्तः किमर्थं तदाश्रमं प्रविवेश? वस्तुतस्तत्त्वं प्रश्नः अनसूयया पृष्टः - "किंनिमित्तं वा सुकुमारतरोऽपि तपोवनागमनपरिश्रमस्यात्मा पदमुपनीतः"⁴ इति। अस्योत्तरं राज्ञा एवमुक्तम् -- "भवति! यः पौरवेण राज्ञा धर्माधिकारे नियुक्तः सोऽहमविघ्नक्रियोपलम्भाय धर्मारण्यमिदमायातः"⁵ इति। अस्मिन् उत्तरे तु दुष्यन्त आत्मानं वाचा स्पष्टं न प्रकाशयति। किन्त्वत्र न कोऽपि देशः। कुत इति चेत्-

"चत्वारि वाक्परिमिता पदानि तानि

विदुर्ब्राह्मणा ये मनीषिणः।

गुहा त्रीणि निहितानि नेङ्गयन्ति

तुरीयं वाचो मनुष्या वदन्ति।।"⁶

इति ऋचः अर्थमनुस्मारयन्निव कालिदासः वैखर्या प्रकाशितस्य त्रिगुणमर्थं अन्तर्निधायैव अत्र प्रभाषते नायकद्वारा।

02-02. अविघ्नक्रियोपलम्भः-

पौरवेण राज्ञा धर्माधिकारे नियुक्तस्य राज्ञः धर्मारण्यप्रवेशस्य उद्देश्यः अविघ्नक्रियोपलम्भः। यः पौरवो राजा दुष्यन्तं धर्माधिकारे नियुक्तवान् स तत्पितैव।

स्वस्य पितुर्लब्धं राज्यं पश्चात् स्वपुत्राय दुष्यन्तेन यदा दीयते तदैव एषा क्रिया अविघ्नतया उपलभ्यते इति वक्तुं शक्यते। ततश्च एतत्कृते दुष्यन्तेन अवश्यं पुत्रवता भाव्यं इत्यपि अर्थयोजना। अथवा पितृणां पिण्डदानादिक्रियाः गृहस्थैः अनुष्ठीयन्ते, तासां क्रियाणां अविघ्नतया संचलनार्थमपि सन्ततिरनिवार्या। पुत्रराहित्ये सति पितर उद्विग्नाः स्युरिति, अपुत्राणां पितृ-ऋणान्मोचनं नास्तीति च रघुवंशे दृश्यते--

"नूनं मत्तः परं वंश्याः पिण्डविच्छेददर्शिनः।

न प्रकामभूजःश्राद्धे स्वधासंग्रहतत्पराः॥

मत्परं दुर्लभं मत्वा नूनमावर्जितं मया।

पयः पूर्वैः सनिःश्वासैः कवोष्णमुपभूज्यते"⁷॥

"असह्यपीडं भगवन्नृणमन्त्यमवेहि मे।

अरुन्तुदमिवालानमनिर्वाणस्य दन्तिनः"⁸॥

इत्यादिभिःश्लोकैः। कण्वाश्रमप्रवेशवेलायां दुष्यन्तो न पुत्रवानासीद् इत्यापि अवगन्तव्यम्। नो चेत् "पुत्रमेवं गुणोपेतं चक्रवर्तिनमाप्नुहि"⁹ इति वैखानसकृतोऽनुग्रहः अस्थान एव स्यात्। तथा-

"परिग्रहबहुत्वेऽपि द्वे प्रतिष्ठे कुलस्य मे।

समुद्रवसना चोर्वी सखी च युवयोरियम्"¹⁰॥

इति दुष्यन्तोक्तिरपि वृथा स्यात्। सूर्यवंशजो दिलीपोऽपि बहुवत्त्वभस्त्रपि स्वधर्मपत्नीं सुदक्षिणामेव कलत्रं मन्यते स्म इत्यपि कालिदासेनोक्तम्-

"कलत्रवन्तमात्मानं अवरोधे महत्यपि।

तया मेने मनस्विन्या लक्ष्म्या च वसुधाधिपः"¹¹॥

इति। एवं परिचिन्त्यमाने सति राजा दुष्यन्तः दिलीपवत् बहुकलत्रः अपि आत्मानुरूपायां पत्न्यां "आत्मजन्मसमुत्सुकः"¹² भूत्वैव कुलगुरोराश्रमं प्राविशदिति वक्तुं शक्यते।

02.-03. ऋणनिर्यातनवाञ्छा-

पुत्रविहीनः पितृणां अनिर्यातितर्ण एव वर्तते इति यत् तत्तस्य मनो नितरां पीडयति स्म। प्रथमेऽङ्के अङ्गुलीयकप्रदानेन शकुन्तलां अनृणां कर्तुं व्यवसितस्य राज्ञः औत्सुक्यं ऋणवतां शोच्यावस्थां प्रति स उत्कण्ठित आसीदित्यस्य निदर्शनमेव। धर्माचरणेऽप्यस्वतन्त्रां तां ऋषिजनपारतन्त्र्यात् मोचयितुं राज्ञा दत्तो निष्क्रय आसीदिदमङ्गुलीयकम्। यद्यप्यनसूयाप्रियंवदे अङ्गुलीयकं न स्वीचक्रतुः तथापि राज्ञः शकुन्तलानिष्क्रयणोद्यमेनैव सा ऋणमुक्ता अभवत्। तदेवोक्तं प्रियंवदया--

"आर्यस्य वचनेनानृणेदानीमेषा, हला शकुन्तले, मोचितास्यनुकम्पिनार्येण, अथवा महाराजेन। गच्छेदानीम्।"¹³ इति। दुष्यन्तेन निर्यातितर्णां शकुन्तला, तेनैव हेतुना तस्य नृपतेरधमर्णा च बभूवेति सत्यमेव।

03. राज्ञः परिग्रहोऽयं (जनः)-

एवं दूयमानचित्तो राजा आत्मानुरूपां शकुन्तलां दृष्ट्वा झटित्येव तस्यामनुरक्तो बभूव। गान्धर्वेण विधिना विवाहः राज्ञां अनुमत एवेति कृत्वा स तां परिजग्राह। शकुन्तलां दुष्यन्ताय दातुं पूर्वमेव कृतमतिरासीत् कुलपतिर्भगवान् कण्वः इति नाटकेऽस्मिन् सूचितम्। तथा हि -- "तातः सन्निहितश्चेद्..... इमं जीवितसर्वस्वेनाप्यतिथिविशेषं कृतार्थं करिष्यति"¹⁴ इति वदन्त्यौ शकुन्तलासख्यौ अनसूयाप्रियंवदे कुलपतिः स्वजीवितसर्वस्वभूतां शकुन्तलां दुष्यन्ताय प्रदास्यतीति सूचयामासतुः। कण्वोऽपि एवं प्रस्तुवन् दृश्यते चतुर्थेऽङ्के--

"दिष्ट्या धूमाकुलितदृष्टेरपि यजमानस्य पावक एवाहुतिः पतिता। वत्से! सुशिष्यपरिदत्ता विद्येवाशोचनीयासि संवृत्ता"¹⁶ इति,

"सङ्कल्पितं प्रथममेव मया तवार्थं

भर्तारमात्मसदृशं सुकृतैर्गता त्वम्"।। इति च।

धूमाकुलितदृष्टिः यजमान इत्यनेनात्र शकुन्तलायाः पाणिग्रहणसमये स्वस्य असान्निध्यं सूचितं महर्षिणा। एवं स्वस्य शारीरिके असान्निध्येऽपि, पुत्रीरूपा आहुतिः

आत्मना पूर्वमेव परिकल्पिते दुष्यन्तरूपे पावके एव पतिता- सांलग्ना अभवदिति अस्य आकृतः। "राज्ञः परिग्रहोऽयमिति राजपुरुषं मामवगच्छ"¹⁷ इति दुष्यन्तोक्तेः आशयोऽपि नाऽन्यथा भवितुमर्हति।

04.01 नायिकानायकयोर्दोषापत्तिः-

यद्येवं विषयेऽस्मिन् शकुन्तलादुष्यन्तयोः कोऽपराधः इति प्रश्नो जागर्ति। स्वेच्छाचारित्वमत्र उभयोरपि दोषो वर्तते। शकुन्तला धर्माचरणेऽपि न स्वतन्त्रा। एतद् एवोक्तं प्रियंवदाया-- "आर्य धर्माचरणेऽपि परवशोऽयं जनः। गुरोः पुनरस्याः अनुरूपवरप्रदाने संकल्पः"¹⁸ इति। एवं धर्माचरणेऽपि अस्वतन्त्रा या यदा स्वस्या वैखानसं व्रतं भङ्क्त्वा पाणिग्रहणमकरोत् तदा स्वस्यां स्वजीविताद् अधिकं स्निह्यन्तं पितरं न अपृच्छत्। पितुरसान्निध्यात् सा तथा कर्तुं न शक्नोति स्मेति चेत् तस्याः शरीरास्वास्थ्ये उक्तण्ठिता भूत्वा आगतां गौतमीमपि तं वृत्तान्तं कुतो न सा बभाषे? एवं विचिन्त्यते चेत् शकुन्तलया पूज्यपूजा व्यतिक्रान्ता इति स्पष्टम् एव। तत तस्याः श्रेयोहानिरपि समजायत इति कविकुलगुरोरभिप्रायः। पूज्यपूजाव्यतिक्रमः श्रेयःप्रतिबन्धकारीति तेनैवोक्तम्--

"प्रातिबध्नाति हि श्रेयः पूज्यपूजाव्यतिक्रमः"¹⁹ इति। यः शकुन्तलां शप्त्वा शोकसागरे निपातयामास स दुर्वासाः अलब्धादरो महर्षिरेव इत्येतदत्र न विस्मरणीयम्।

04.02 स्थानमहिम्ना पापीयान् नायकः-

पूज्यपूजाव्यतिक्रमरूपे अपराधे तुल्यतां भजते नायिकानायकौ। किन्तु दुष्यन्तोऽत्र स्वस्थानस्य महिम्ना पापीयस्त्वं भजते। "पौरवेण राज्ञा धर्माधिकारे नियुक्तः"²⁰ सन्नपि स धर्माचरणेऽपि परतन्त्रां शकुन्तलां उचिताचाराय न प्रेरयामास; तद्विपरीतं कारयामास च। "शमप्रधानेषु तपोधनेषु गूढं हि दाहात्मकमस्ति तेजः"²¹ इति जानन्नपि स मुनेरनुज्ञां विना तत्कन्यां परिणिनाय इत्येतत् साहसिकत्वमेव। किमेतावता? शकुन्तलां वैखानसव्रतमनुतिष्ठन्तीं ज्ञात्वा स महर्षिणं असमीक्ष्यकारीति भृशं निन्दितवांश्च--

"इदं किलाव्याजमनोहरं वपु-
स्तपःक्षमं साधयितुं य इच्छति।
ध्रुवं स नीलोत्पलपत्रधारया
शमीलतां छेतुमृषिर्व्यवस्यति"।²²
इति श्लोकद्वारा व्यंग्यरूपेण।

04.03. आश्रममृगो मर्मणि प्रहृतः-

दुष्यन्तः यं मृगमनुधावन् कण्वाश्रमप्रदेशं प्रविष्टवान् स मृगः तमाश्रममेव प्रतिनिधते। मृग्यते इति मृगः इति व्युत्पत्त्या 'आश्रमे यन्मृग्यते तदेवायं मृगः, नैष विनाश्यः' इति आश्रममृगोऽयं न हन्तव्यो न हन्तव्यः"²³ इति वैखानसोक्तेराशयः।

"ग्रीवाभङ्गाभिरामं मुहुस्नुपतति स्यन्दने बद्धदृष्टिः
पश्चार्धेन प्रविष्टः शरपतनभयाद्भूयसा पूर्वकायम्।
दर्भैरर्धावलीढैः श्रमविवृतमुखभ्रंशिभिः कीर्णवर्त्मा
पश्योदग्रप्लुतत्वाद्वियति बहुतरं स्तोकमूर्व्या प्रयाति"²⁴॥
इति प्रस्तुतो मृगगतिप्रकार एवेदं स्पष्टयति।
"आत्मानं रथिनं विद्धि शरीरं रथमेव तु।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च"²⁵॥

इति कठोपनिषदुपदेशानुसारेण रथः देहिनः शरीरम्। अनुपतति रथे दृष्टिक्षेपं कुर्वन् मृगः ऋषीणां पुनः शरीरबन्धात् - पुनर्जननात् - भीतेर्निदर्शनतां गतः। शरपतनभयात् पश्चार्धेन पूर्वकायं प्रविष्ट इत्यनेन कामक्रोधाद्यभिभावभीत्या जीवितचक्रस्य पश्चाद्भागवर्तिवत्येन वानप्रस्थसन्यासाख्याश्रमद्वयसंस्कारेण पूर्वाश्रमसंस्कारं न्यक्कृत्य निवसन्तो मुनयो लक्ष्यन्ते। वर्त्मनो दर्भावकीर्णत्वेन च तेषां यज्ञमार्गानुसारित्वं अभिव्यक्तम्-

"अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम्।
होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम्"²⁶॥

इति स्मृत्यनुसारेण तत्राश्रमे वर्तमानं सर्वमपि यज्ञविशेष एव। उदात्तजीवितचर्यया अलौकिकेषु विषयेषु भूयांसं, लौकिकविषयेषु अल्पीयांसं च कालं यापयतो मुनीन् संसूचयति 'उदग्रप्लुतत्वाद्वियति बहुतरं स्तोकमुर्व्या प्रयाति' इत्येष भागः।

एवं आश्रमस्यैव प्रतिकृतिममुं मृगं हन्तुमुद्युक्तः सत्रेव दुष्यन्तः तपोवनं प्रविष्टः।

"कृष्णसारे ददच्चक्षुस्त्वयि चाधिज्यकार्मुके।

मृगानुसारिणं साक्षात्पश्यामीव पिनाकिनम्"²⁷।।

इति मृगमनुसरन्तं दुष्यन्तं प्रति सूतस्योक्तिरपि अमुमर्थं सूचयति। तथा हि दक्षयागं भङ्क्त्वा पिनाकपाणिः शिवः, हरिणाकारं धृत्वा पलायन्तीं यज्ञदेवतां हन्तुं अन्वधावदिति काचिदस्ति पौराणिकी कथा। तत्र यज्ञदेवतां विनाशयितुं तां अनुगतवन्तं साक्षात्पिनाकपाणिं पश्यामीवेत्यनेन 'किंनु भवता अस्य यज्ञप्रधानस्य आश्रमस्य देवता अभिहन्येत'? इति सूतान्तर्गत आवेग एवाऽभिव्यज्यते। किन्तु दैवगत्या अन्तरागतानां वैखानसानां उक्तिमाहत्य-- उद्यमात्तस्मात्स विरराम। किन्तु स विररामः तात्कालिक एवाऽभवत्। आश्रमं प्रविष्टो राजा चापत्यस्य अवतार इवाऽवर्तत। यदा स आश्रमविरोधिषु व्यापारेषु व्यापृतः तदा तेन आश्रममृगो मर्मणि प्रहतः।

04.04. दिलीपेन साम्यवैषम्ये--

स्वस्य सन्ततिलाभप्रातिबन्धहेतुं ज्ञात्वा तत्परिहाराय कुलगुरोः वसिष्ठस्य आश्रमं गतस्य सूर्यवंशप्रदीपस्य दिलीपस्य दुष्यन्तस्य च कथयोर्मिथः साम्यं वैषम्यं च विद्यते। उभावपि कुलगुरोः आश्रमप्रवेशानन्तरमेव सन्ततिलाभाय पात्रत्वमवाप। उभयोरपि प्रतिबन्धदूरीकरणं कुलगुर्वोर्नम एव वर्तते स्म इति सादृश्यं कथयोर्मिथो वर्तते। तत्र यद्वैषम्यं विद्यते तदेव दुष्यन्तस्य अपराधबीजम्। दिलीपः कुलगुरोराज्ञामादृत्य तदाश्रमे निवसन्तीं नन्दिनीं स्वसन्ततिलाभप्रतिबन्धनिवारिणीं प्रसादयित्वा शापादात्मानं मोचयामास। आत्मना शुश्रूषितायाः नन्दिन्याः प्रसादरूपेण लब्धं क्षीरमपि सः "पपौ वसिष्ठेन कृताभ्यनुज्ञः शुद्धं यशो मूर्तमिवातिवृष्णः"²⁸ इति तत्र वर्ण्यते। दुष्यन्तस्तु

आत्मनः कुलाङ्कुरप्रदायिनीं कुलगुरोराश्रमनिवासिनीं च शकुन्तलां स्वेच्छया वशे कर्तुं यतमानः तामात्मानञ्च शापानले पातयामास।

05.00 सर्वं रथजवात्-

चापल्यस्य अवतार इव स्थितस्य दुष्यन्तस्य चित्ते तदा तदा समागताः औचित्यचिन्ताः न तत्र संलग्नाः भवन्ति।, 'प्रायः समापन्नविपत्तिकाले धियोऽपि पुंसां मलिनीभवन्ति' इत्युक्तदिशा स उचितं अनुचितमिति, अनुचितं चोचितमिति पश्यति स्म चित्तचापल्यवशात्। तदुक्तं--

"यदालोके सूक्ष्मं व्रजति सहसा तद्विपुलतां
यदर्थं विच्छिन्नं भवति कृतसन्धानमिव तत्।
प्रकृत्या यद्वक्रं तदपि समरेखं नयनयो-
र्न मे दूरे किञ्चित् क्षणमपि न पार्श्वे रथजवात्"²⁹॥ इति।

आलोके यत्सूक्ष्मं तद् विपुलतां व्रजति- पर्यालोचनायां यत् सूक्ष्मं तद्विपुलत्वं व्रजति स्म राज्ञो दर्शने। ततश्च सः कटाक्षविक्षेपादिबाह्यचेष्टाः आकारसौष्टवं च सूक्ष्मभावग्रहणयोग्यस्य अनुरागस्य मानदण्डत्वेन स्वीकरोति इति भाव्यर्थोपपादनमत्र विद्यते। अर्थं विच्छिन्नं यत् तत्कृतसन्धानमिव - मृगानुधावनवेलायां वैखानसैर्विचिन्ताः आश्रमविरोध्याचारविशेषाः - रथजवात् - अचिन्तितस्वेच्छाचारित्ववशात् पुनरप्यारब्धा इव। प्रकृत्या यद्वक्रं तदपि समरेखं नयनयोः- अत्र नयनयोरिति द्विवचनात् मनोनेत्रासहकारित्वमपि बोधितम्। प्रकृत्या - लोकप्रकृत्या, यद्वक्रं - अनुचितं, तदपि समरेखं - समीचीनं भवति - विटपान्तरे प्रच्छन्नो भूत्वा कन्यादर्शनादिवक्रव्यापारविशेषान् उचितान् मन्यते स्म। एवं तस्य दूरे पार्श्वे वा किमपि न आसीत् - यदा स ऐच्छत्, तदा स शकुन्तलां प्राप; तदनु तामाश्रमे एव विसृज्य नगरीं जगाम,- सर्वमेतद् राज्ञो रथजवादेव सुसाध्यमभवत्। एवं कृतबहुसाहसोऽपि राजा अप्राप्तयशोहानिः अवर्तत। कुत इति चेत्तस्य वाजिनः "आत्मोद्धतैरपि रजोभिरलङ्घनीयाः"³⁰ सन्तो यन्ति। बहुकार्यव्यग्रो राजा यथाकालं

यथासमयं च शकुन्तलां नेतुं परिजनान् न प्रेषयामास। विदीर्णचित्ता च सा साध्वी दुर्वाससा अभिशप्ता। शापोऽयं राजानं लोकापवादरूपरजसो मुमोच।

06.00 यथापराधं दण्डः-

एवं इष्टजनदर्शनेन विस्मृतसमस्तबन्धुजना शकुन्तला, धर्माधिकारी भवत्रपि अनाचारमाचरन् राजा च दण्डमर्हतः। तदौद्धत्यं परिहरन्नेव उभावपि "अविघ्नक्रियोपलम्भाय नियोक्तव्यौ" इति किल कविकुलगुरोरन्तर्गतम्। ततश्च स तयोरुभयोरपि तत्तद्दुष्कृतगुरुत्वानुसारेण दण्डं विदधाति च। दुष्यन्तेन परित्यक्ता शकुन्तला इष्टजनकृतावगणनायाः तित्त्वं अन्वभूत्। या शकुन्तला दर्शनमात्रेणैव दुष्यन्तचित्तं समाचकर्ष सा धृतैकवेणी नियमक्षाममुखी परिघूसरे वसने वसाना च प्रणष्टबाह्यसौन्दर्या जाज्वल्यमानान्तर्गतसंशुद्धानुरागा च पर्यवर्तत।

दुष्यन्तोऽपि शकुन्तलावदेव विरहव्यथामन्वभूत्। किन्तु आत्मना परिगृहीता आपन्नसत्त्वा च स्नेहैकमयी साध्वी अकारणत एव परित्यक्ता इति चिन्ता दूष्यन्तस्य शोकाग्निं शतगुणं सहस्रगुणं वा प्रोज्ज्वलयति स्म इति विशेषः। ततश्च स्वस्थानमहिम्ना प्रगुणितगुरुत्वापराधस्य दुष्यन्तस्य युक्तरूपो दण्डोऽपि विहितः इति दण्डस्य अपराधानुरूपत्वम्।

07.00 उपसंहारः-

नाटकस्य प्रथमेऽङ्के दृश्यमानयोः नायिकानायकयोः कीदृशः परिणामः सप्तमेऽङ्के दृश्यते इत्येतद् अनुरागविषये कवेरन्तर्गतं प्रस्तौति। नयनामृतवर्षिणा लावण्येन दर्शनमात्र एव नायकचित्तं या हठादाकृष्य मन्मथावेशक्षुभितमकरोत् सा कथं परिवर्तितेति उपर्युक्तम्। सप्तमेऽङ्के तु तस्याः बाह्याकारस्य न काऽपि प्रसक्तिर्विद्यते। अन्तरङ्गे देदीप्यमानो दृढानुरागस्तत्र तिरस्कृतबाह्याङ्गसौष्टवो विराजते। तत्सुषमाप्रसरेण च बाह्याभिज्ञानानां निष्प्रभत्वं निष्प्रयोजनत्वञ्च आयात इति पश्यामः। प्रथमेऽङ्के राज्ञः अङ्गुलीयकं तापसकन्यकानां "राज्ञः परिग्रहोऽयं"³¹ इति प्रत्ययजनकमासीत्। किन्तु सप्तमेऽङ्के राज्ञा प्रत्यर्पितं अङ्गुलीयकं शकुन्तला

न विश्वसिति। "नाऽस्य विश्वसिमि; आर्यपुत्र एवैतद्धारयतु"³²- इति तया तन्निरस्तम्। अनुरागः अभिज्ञानान्तरनिरपेक्षः इति कवेरन्तर्गतोऽत्र सुस्पष्टः।

शोकानलसन्तापरूपः प्रायश्चित्तः कीदृशं परिपाकं दुष्यन्तस्य आनयतीत्येतदपि अत्र परिचिन्तनीयम्। कण्वाश्रमप्रवेशकाले दुष्यन्तस्य रथः 'आत्मोद्धतैरपि रजोभिरलंघनीयः' आसीत्। यदा सः मरीचाश्रममागतवान् यत्र तस्य शकुन्तलया पुनःसमागममजायत, तदा तस्य रथस्य "उपोढशब्दा न रथाङ्गनेमयः प्रवर्तमानं न च दृश्यते रजः"³³ इति विशेषो वर्तते। निर्गतनिखिलकल्मषतया रजोगुणविनिर्मुक्तस्य प्रवृद्धसत्त्वस्य च नायकस्य तदानीन्तनावस्थायाः सूचिकेयमुक्तिः। प्रथमेऽङ्के कुलपतिं द्रष्टुं अभिवादयितुं वा न कृतोद्यमो दृश्यते दुष्यन्तः। सप्तमेऽङ्के तु यदा सः किंपुरुषपर्वतसकाशमागतः तदा "अनतिक्रमणीयानि श्रेयांसि। प्रदक्षिणीकृत्य भगवन्तं गन्तुमिच्छामि"³⁴ इति भगवन्तं मारीचं अभिवन्दितुं कृतोत्साहः। संक्षेपतः पूर्वं यादृश्यवस्था नायिकानायकौ अयुक्ताचरणाय प्रेरयामास, तदवस्थापरिहारपर्यन्तं तौ हृदयशोकाग्नौ संशुद्ध्य, तच्चित्तयोः रजस्तमसी निरास्य सत्वोद्दीप्तान्तरङ्गयोरेव तयोः पुनःसमागमः अनुमन्यते विश्वमहाकविना।

कृतापराधदण्डनेऽपि कालिदासस्य सूक्ष्मेक्षिका सहृदयलोकं आनन्दसागरे आप्लावयति। अपेक्षितादधिको न दातव्य इति मनसि कृत्वैव जगत्पालनक्षमं "मौर्वीकिणाङ्कं"³⁵ धारयन्तं तं प्रजावत्सलं, शापवृत्तान्तसन्निवेशेन लोकापवादाद् विमोचयति नाटकमर्मवेदी कविः। एवं दण्डनं सान्त्वनं साधूपदेशञ्च युगपदेव कुर्वन् पुत्रवत्सलः पितेव नाटकेऽस्मिन् विराजते कविसार्वभौमः

इति शम्

08.00 उद्धृतवाक्यसूचिका-

- | | |
|----------------------|----------------------|
| 1. शिशुपा. 4.17 | 2. साहित्यद. 3.30 |
| 3. सु. 1.34 | 4. अभि. शाकु. पृ. 39 |
| 5. अभि. शाकु. पृ. 40 | 6. ऋग्वेदः |

- | | |
|--------------------------|--------------------------|
| 7. रघु. 1-66, 67 | 8. रघु. 1-71 |
| 9. अभि. शाकु. 1-11 | 10. अभि. शाकु. 3-17 |
| 11. रघु. 1-32 | 12. रघु. 1-33 |
| 13. अभि. शाकु. 1 पृ. 49 | 14. अभि. शाकु. 1 पृ. 40 |
| 15. अभि. शाकु. 4 पृ. 125 | 16. अभि. शाकु. 4-12 |
| 17. अभि. शाकु. 1 पृ. 49 | 18. अभि. शाकु. 1 पृ. 45 |
| 19. रघु. 1. 79 | 20. अभि. शाकु. 1 पृ. 40 |
| 21. अभि. शाकु. 2-7 | 22. अभि. शाकु. 1-16 |
| 23. अभि. शाकु. पृ. 21 | 24. अभि. शाकु. 1-7 |
| 25. कठोपनिषत् 3-3 | 26. मनुस्मृति. 3-70 |
| 27. अभि. शाकु. 1-6 | 28. रघु. 2-69 |
| 29. अभि. शाकु. 1-9 | 30. अभि. शाकु. 1-8 |
| 31. अभि. शाकु. 1 पृ. 49 | 32. अभि. शाकु. 7 पृ. 255 |
| 33. अभि. शाकु. 7-10 | 34. अभि. शाकु. 7 पृ. 237 |
| 35. अभि. शाकु. 1-12 | |

09.00 परामृष्टग्रन्थाः सङ्केतसूची च-

1. अभिज्ञानशाकुन्तलम् (कालिदास) अभि. शाकु.
2. शिशुपालवधम् (माधः) शिशुपा.
3. साहित्यदर्पणः (विश्वनाथः) साहित्यद.
4. ऋग्वेदः ऋग्वेद.
5. रघुवंशमहाकाव्यम् (कालिदासः) रघु.
6. कठोपनिषत् कठोपनिषत्
7. मनुस्मृतिः (भृगुसंहिता) मनुस्मृति॥

उपनिषत्सु महावाक्यानि

डॉ. सी.ए. पैला

उपोद्धातः

उपनिषत्साहित्यं तु भारतीयदर्शनानां योनिरेव। दर्शनानां शाखोपशाखाभेदाश्च पुराप्यासन्, अद्यत्वेऽपि वर्तन्ते। भारतीयदर्शनानां रहस्यं तेषां विकासस्य वैविध्यं च तत्त्वतो वेदसाहाय्येनैव ज्ञेयं भवितुमर्हति। सर्वे दर्शनकाराः आत्मास्तित्वं प्रति यन्ति, अहमस्मीति। अहं नास्मि इति न विपर्यस्यन्ति, अहमस्मि वा नास्मि वेति न संदिहते च। आत्मदर्शनायैव सर्वाणि दर्शनानि प्रवृत्तानि। आत्मदर्शनं दुःखनिवृत्तयेऽपेक्षितम्। दुःखनिवृत्तिरेव च सर्वैरपीप्सिता। दर्शनं ज्ञानमात्रम्। दर्शनं फिलोसफि इत्यनेन नाम्ना व्यवहियते।

वेदसंहितायामङ्कुरितो दर्शनद्रुमः उपनिषत्काले पल्लवितो जातः। 'तत्त्वमसि' इति मन्त्रेण तत् तत्त्वं प्रकटं प्रतिपादितम्। तदनन्तरं सूत्रकाले दर्शनद्रुमः शाखाभिर्मण्डितः। तस्यास्य दर्शनद्रुमस्य शाखाभेदेन बहुधा विभागेऽपि अद्यत्वे केवलं द्वादशदर्शनानां स्वरूपमुपलभ्यते। सर्वेषु दर्शनेषु प्रमाणप्रमेयौ, पदपदार्थौ, सृष्टिप्रलयौ, जीवेशौ, बान्धमोक्षौ, अर्थकामौ, पुनर्जन्ममृत्यू, ज्ञानाज्ञाने एवमादयो विषयाः बहुधा प्रतिपादिताः। लोकतत्त्वान्वेषणपरम्परासु अत्युत्कृष्टं वेदान्तदर्शनं परमपुरुषार्थस्वरूपमोक्षोपायप्रतिपादनब्रह्मज्ञानप्राप्तिपरं भवति। वेदस्य अन्तिम सिद्धान्तस्य ब्रह्मतत्त्वस्य निरूपणात् उपनिषदामिव अस्यापि वेदान्त इत्येषा संज्ञा अन्वर्था।

वेदान्तश्च महर्दर्शनम्। 'यत् साक्षादपरोक्षाद्ब्रह्म' इति ब्रह्मानुभूतिरेव साक्षादनुभवः। अपरोक्षानुभव इत्यस्य ब्रह्मसाक्षात्कार इत्यर्थः। येषूपनिषद्वाक्येषु

ब्रह्मणोऽपरोक्षनिर्देशो भवति तानि वाक्यानि एव महावाक्यानि इति कथ्यन्ते। अत एव उपदेशरूपेण अनुभूतिरूपेण वा ब्रह्मणः स्वरूपं येषु वाक्येषु समुपलभ्येत तानि एव महावाक्यानि इति विज्ञेयम्। मुमुक्षोः मोक्षसाधनस्य ब्रह्मात्मैक्यावगतेः प्रतिपादकानि चत्वारि महावाक्यानि उपनिषत्सु उपलभ्यन्ते।

तत्त्वमसि

छान्दोग्ये षष्ठे अध्याये पठितमिदं महावाक्यं सामवेदसम्बन्धि भवति। उपदेशवाक्यमिदं उद्दालकेन महर्षिणा स्वपुत्राय श्वेतकेतवे नवकृत्वः उपदिष्टं प्रथिततरं महावाक्यं भवति तत्त्वमसीति। तत्त्वमसीति महावाक्यं संबन्धत्रयेणाखण्डार्थबोधकं भवति। शुद्धसत्त्वप्रधानमायोपधिकं सर्वज्ञत्व सर्वशक्तत्व सर्वेश्वरत्वादि विशिष्टमीश्वरचैतन्यं तत्पदस्य वाच्योऽर्थः। मलिनसत्त्वप्रधानाविद्योपाधिकं अल्पज्ञत्व दुःखमोहादिसंसारधर्मविशिष्टं जीवचैतन्यं त्वं- पदस्य वाच्योऽर्थः। सदाख्येन आत्मना आत्मवत्सर्वमिदं जगत्, नान्योऽस्त्यात्मा संसारी। आत्मानमादेशं श्रुत्वा मत्वा विज्ञाय च अश्रुतममतमविज्ञातं विज्ञातुं पितरं प्रपच्छ कथं नु भगव स आदेशो भवतीति। स एषोऽधिकृतः श्रोता मन्ता विज्ञाता तेजोऽब्रन्नमयं कार्यकारणसंघातं प्रविष्टः पर एव देवताविशेषः नामरूपव्याकरणाय आदर्श इव पुरुषः प्रतिबिम्बरूपेणोच्यते। स आत्मानं मृल्लोहविस्फुलिङ्गादिदृष्टान्तैः कार्यकारणयोः भेदव्युदासपूर्वकं भेदस्य कारणानन्यत्वात् कारणाविज्ञानेनैव सर्वं कार्यं विज्ञातं भवतीति प्रतिज्ञाय तत्त्वमसीति उपदिश्यते / उक्तं च -

त्वमिति तदिति कार्यकारणे सत्युपाधौ।

द्वितयमितरयैकं सच्चिदानन्दरूपकम्॥

उभयवचनहेतूपदेशकालौ च हित्वा।

जगति भवति सोऽयं देवदत्तो यथैकः॥

कार्योपाधिरयं जीवः कारणोपाधिरीश्वरः।

कार्यकारणतां हित्वा पूर्णबोधोऽवशिष्यते॥

इति। 'स च एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा। तत्त्वमसि श्वेतकेतो' इति सर्वस्यापि प्रपञ्चस्य श्रोतुः श्वेतकेतोश्च ब्रह्मात्मैक्यत्वमभिधीयते। तत्त्वमसीति वाक्ये परोक्षत्व सर्वज्ञत्वादि वैशिष्ट्यं तत्पदप्रवृत्तिनिमित्तम्। अपरोक्षत्व किञ्चिज्ञत्वादि वैशिष्ट्यं त्वंपदप्रवृत्तिनिमित्तम्। तथा च भिन्नप्रवृत्तिनिमित्तकयोः तत्त्वं पदार्थकयोः एकस्मिन् चैतन्ये तात्पर्य संबन्धः सामानाधिकरण्यामिति। तत्पदार्थपरोक्षत्वादि विशिष्टचैतन्यस्य त्वंपदार्थपरोक्षत्वादिविशिष्टचैतन्यच। भेदव्यावर्तकतया विशेषणविशेष्यभावः। तत्त्वमसीति वाक्ये तत्त्वं पदार्थोऽस्तदर्थोऽर्था विरुद्ध परोक्षत्वापरोक्षत्वादिवैशिष्ट्यपरित्यागेनाविरुद्धचैतन्येन सह लक्ष्यलक्षणभावः। एवं जीवपरैक्ये तत्त्वमस्यादिश्रुतिवाक्यमेव प्रमापकम्।

अहं ब्रह्मास्मि

बृहदारण्यकोपनिषदि पठितमिदं वाक्यम्। साक्षात्कारस्वरूपबोधकमिदं वाक्यम्। आचार्येण तत्त्वमसीति जीवपरैक्ये बोधिते मनननिदिध्यासद्वारा अधिकारी अहं ब्रह्मास्मीति नित्यशुद्धबुद्धमुक्तस्वभावपरमानन्दाद्वयं ब्रह्मास्मीति कृतकृत्यो भवति। तथा कर्मविषये कर्मभ्यः फलप्राप्तिः ध्रुवेति मन्यन्ते, तथा ब्रह्मविद्ययापि ब्रह्मप्रतिपत्तिं ध्रुवामेव मन्यन्ते आचार्याः। ब्रह्म च सर्वमिति 'सर्वं खाल्विदं ब्रह्मेति' श्रूयते। न हि परस्य ब्रह्मणः सर्वभावापत्तिः विज्ञानसाध्या। विज्ञानसाध्यां च सर्वाभावापत्तिमाह-'तस्मात्तत्सर्वमभवत्' इति। तस्मात् ब्रह्म वा इदमग्र आसीदित्यपरं ब्रह्मेह भवितुं अर्हति इति शङ्का स्यात्। सर्वं भविष्यन्तो मनुष्या मन्यन्त इति हि मनुष्याः प्रकृतास्तेषां चाभ्युदयनिश्चयससाधने विशेषतोऽधिकारीत्युक्तम्। न च परस्य ब्रह्मणो नाप्यपरस्य प्रजापतेः। दृष्टं च लोके भाविनीं वृत्तिमाश्रित्य शब्दप्रयोगो यथौदनं पचतीति, शास्त्रे च 'परिव्राजकः सर्वभूताभयदक्षिणाम्' इत्यादि।

ज्ञापकं हि शास्त्रं न कारकमिति स्थितिः। 'स एष इह प्रविष्ट' इत्यादिवाक्येषु च परस्यैव प्रवेश इति स्थितम्। तस्माद् ब्रह्मेति न ब्रह्मभाविपुरुषकल्पना साध्वी। तथा सर्वशास्त्रोपनिषत्सु च ब्रह्मैकत्वविज्ञानं निश्चितोऽर्थः। तत्र यदि संसारी ब्रह्मणोऽन्यात्मानमेवावेदीदिति कल्प्येत इष्टस्यार्थस्य बाधनं स्यात्। तथा च शास्त्रम् उपक्रमोपसंहारयोर्विरोधादसमंजसं कल्पितं स्यात्।

तदेव निष्कलं ब्रह्म निर्विकल्पकम्।

तद्ब्रह्माहमिति ज्ञात्वा ब्रह्म संपद्यते ध्रुवम्॥

अहमस्मीति विशेषणात् आत्मानमेवावेदीदिति चावधारणान्निश्चितात्मैव ब्रह्मेत्यवगम्यते। तस्मात्प्रविष्टं स्पष्टं ब्रह्म तद् ब्रह्म। इदं शरीरस्थं यत् गृह्यतेऽग्रे ब्रह्मैवाऽसीत् सर्वम्। किन्तु अप्रतिबोधात् अब्रह्मास्मि इत्यारोपात् कर्ताऽहं क्रियावान् फलानां च भोक्ता सुखी दुःखी संसारीति चाध्यारोपयति। परमार्थतस्तु ब्रह्मैव तद्विलक्षणं सर्वं च। अहं द्रष्टेर्द्रष्टा आत्मा ब्रह्मास्मि भवामीति। ब्रह्मेति यत्साक्षादपरोक्षात्सर्वान्तर आत्मा अशनायाद्यतीतो नेति नेत्यस्थूलमनण्वित्येवमादिलक्षणं तदेवास्मि नान्यः संसारी यथा भवानाहेति। तस्मादेवंविज्ञानाद् ब्रह्म सर्वमभवत्। तस्माद्युक्तमेव मनुष्या मन्यन्ते यद् ब्रह्मविद्यया सर्वं भविष्याम इति।

प्रज्ञानं ब्रह्म

ब्रह्मस्वरूपबोधकमिदं वाक्यं ऐतरेयोपनिषदि पठ्यते। प्रज्ञानं प्रज्ञप्तिः प्रज्ञा तच्च ब्रह्म। प्रज्ञानरूप आत्मा ब्राह्म परं सर्वशरीरस्थः प्राणः प्रज्ञात्मा अन्तःकरणोपाधिष्वनुप्रविष्टो जलभेदगतसूर्यप्रतिबिम्बवत् हिरण्यगर्भः प्राणः प्रज्ञात्मा भवति। प्रज्ञाने ब्रह्मण्युत्पत्तिस्थितिलेयकालेषु प्रतिष्ठितं प्रज्ञाश्रयमित्यर्थः। प्रज्ञा प्रतिष्ठा सर्वस्य जगतः। तस्मात् प्रज्ञानं ब्रह्म। तदेतत्प्रत्ययस्तमित सर्वोपाधिविशेषं सन्निरंजनं निर्मलं निष्क्रियं शान्तं एकमद्वयं नेति नेतीति सर्वविशेषापोहसंवेद्यं सर्वशब्दप्रत्ययागोचरं तदत्यन्तविशुद्धप्रज्ञोपाधिसंबन्धेन सर्वज्ञमीश्वरं सर्वसाधारणाव्याकृत जगद्बीजप्रवर्तकं नियंतृत्वादन्तर्यामिसंज्ञं भवति। तथा विशेषशरीरोपाधिष्वपि ब्रह्मादिस्तम्बपर्यन्तेषु तत्तन्नामरूपलाभो ब्रह्मणः। तदेवैकं सर्वोपाधिभेदभिन्नं सर्वैः प्राणिभिस्तार्किकैश्च सर्वप्रकारेण ज्ञायते विकल्प्यते चानेकधा।

एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम्।

इन्द्रमेकेऽपरे प्राणमपरे ब्रह्म शाश्वतम्॥

इत्यादि स्मृतिः। तथा च कौषीतकीनां 'प्रज्ञया वाचं समारुह्य वाचा सर्वाणि नामान्याप्नोति' इत्यादि। वाजसनेयके च मनसा ह्येव पश्यति मनसा श्रुणोति हृदयेन हि रूपाणि जानाति इत्यादि। तस्मात् हृदयमनोवाच्यस्य सर्वोपलब्धिकारणत्वं प्रसिद्धम्। तदात्मकश्च प्राणो 'यो वै प्राणः स प्रज्ञया वै प्रज्ञा स प्राणः' इति हि ब्राह्मणम्। संज्ञानमज्ञानं प्रज्ञानं मेधा दृष्टिः धृतिर्मतिर्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामः वशः एतानि सर्वाणि प्रज्ञानस्य नामानि भवन्ति न स्वतः साक्षात्। तथा चेत्तं- 'प्राणत्रेव प्राणो नाम भवति' इत्यादि। स एतेन प्रज्ञानेनात्मनाऽस्मात्लोकादुत्क्रम्यामुष्मिन् स्वर्गलोके सर्वान् कामानाप्त्वा अमृतः समभवत्।

अयमात्मा ब्रह्म¹⁰

माण्डूक्योपनिषदि पठितमिदं वाक्यं निर्देशपरम्। आत्मतत्त्वप्रतिपत्त्युपायभूतः भवति ऊँकारः। ओमित्येतदक्षरमिदं सर्वं तस्य उपाख्यानभूतं भवद् भविष्यति सर्वं ओँकार एव।¹¹ उच्यते-

सर्वे वेदा यत्पदमामनन्ति
तपांसि सर्वाणि च यद् वदन्ति।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत्॥

इति। यच्चान्यत् त्रिकालातीतं तदप्योँकार एव। सर्वं यदुक्तम् ओँकारमात्रमिति तदेतत् ब्रह्म। समस्तजगतोऽधिष्ठानतया पारमार्थिकं तत्त्वं सच्चिदानन्दलक्षणं ब्रह्मेति तथा चायं तदेवेति आत्मब्रह्मणोरैक्यं बोध्यते।¹² उक्तं च

प्रकाशापरोक्षत्वमयमित्युक्तितो मतम्।
अहंकारादि देहात्तद् प्रत्यगात्मेति गीयते॥
दृश्यमानस्य सर्वस्य जगतस्तत्त्वमितीर्यते।
ब्रह्मशब्देन तद् ब्रह्म स्वप्नमात्मरूपकम्॥

इति। तच्च ब्रह्म परोक्षाभिहितं प्रत्यक्षतो विशेषेण निर्दिशति अयमात्मा ब्रह्मेति। अयमिति चतुष्पात्त्वेन प्रविभज्यमानं प्रत्यगात्मतया अभिनयेन निर्दिशति अयमात्मेति।

सोऽयमात्मा ओंकाराभिधेयः परापरत्वेन व्यवस्थित चतुष्पात्कार्षापणवत्र, गौरिव। अयमात्मा ब्रह्मेति श्रुत्या एकार्थावबोधकत्वं दृश्यते। एवं वेदान्तसिद्धान्ते प्रत्यगात्मैक्यप्रतिपत्तौ दुःखात्यन्तनिवृत्तिपूर्वकपरमानन्दप्राप्तिर्माक्ष इति मोक्षलक्षणमुच्यते। 'यद् साक्षादपरोक्षाद् ब्रह्म', 'य आत्मा', 'तत्सत्यं स आत्मा', ब्रह्मविदाप्नोति परं', इति प्रकृत्य तस्माद्वा एतस्मादात्मनः इति सहस्रशो ब्रह्मात्मशब्दयोः सामानाधिकरण्यात् एकार्थमेवेत्यवगम्यते। इदं सर्वं यदयमात्मा 'इति च प्रकृतस्त्यैव द्रष्टव्यस्यात्मनः एकत्वं दर्शयति। 'सोऽन्वेष्टव्यः स विजिज्ञासितव्यः', 'सदा सोम्य तदा संपन्नो भवति' 'शरीर आत्मा प्रज्ञेनात्मनाऽन्वारूढः, इत्येवं सजातीयकं शास्त्रं ब्रह्मसाक्षात्कारे जीवात्मनो ब्रह्मभावं प्रतिपादयति। अपि च यदा तत्त्वमसीत्येवंजातीयकेनाभेदनिर्देशेन अभेदः साक्षात्कृतो भवति अहं ब्रह्मास्मीति।

उपसंहारः

तत्त्वमस्यादिमहावाक्यश्रवणजा प्रत्यगभिन्नब्रह्मविषया अपरोक्षानुभूतिः साक्षात्कारः। अपरोक्षा चासौ अनुभूतिः चेति अपरोक्षानुभूतिः विद्याऽपरपर्यायो ब्रह्मसाक्षात्कारः। गुरुणा बोधितः शिष्योऽसकृतद्वैततत्त्वमनुचिन्तयति तदनन्तरं 'सोऽहं ब्रह्मास्मि' इत्यनुभूतिं शनैः शनैः उपगच्छति। तस्मात् द्वैतचिन्तनस्य यः प्रकारः आचार्येण प्रतिपादितः सः नूनम् अपूर्वः एवास्ति। 'अहं ब्रह्मास्मि इति आत्मज्ञः एवं लोकोत्तरं नित्यनिरतिशयानन्दं ब्रह्म संपद्यते परं तमानन्दमध्यारूढो हि पुरुषो भगवत्यवरुद्धवागव्यापारः। वस्तुतस्तु स आनन्दो न वाचनान्येन केनापि साधनेन प्रकाशयितुं शक्यः; नोपायान्तरलभ्यश्च। सः तु स्वानुभूत्यैव वेद्यो भवति स्वानुभूत्येकमानः। वेदान्तशास्त्रे सगुणब्रह्मोपासनानि भूयांसि तत्र तत्र विचार्यन्ते। उपासनानां सर्वेषां ब्रह्मलोकान्तरफलत्वेन साक्षान्मोक्षसाधनत्वाभावात्।

अत एवौपनिषदाः परमहंसाः श्रौते वेदान्तवाक्यस्य विचार एव गुरुमुपसृत्य प्रवर्तन्ते। आत्मतत्त्वज्ञानात् मोक्षसिद्धिः।

अहं ब्रह्मेति वाक्यार्थबोधो यावद्दृढीभवेत्।

शमादिसहितस्तावदभ्यस्येच्छ्रवणादिकम्।।

श्रुत्वाचार्यप्रसादेन यदा बोधो दृढीभवेत्।

निरस्ताशेषसंसारनिदानपुरुषो भवेत्।।

इति। आत्मज्ञानं परोक्षं न, परोक्षज्ञानेनाविद्यानिवृत्त्यदर्शनात्। "भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः, क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परापरे", "तरति शोकमात्मवित्", "मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते", इत्यादि स्मृतिश्रुतिषु ब्रह्मज्ञानस्यापरोक्षस्यैव अविद्यानिवर्तकत्वश्रवणात् ब्रह्मज्ञानं प्रति तु वेदान्तवाक्यमेव प्रमाणम्।

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6. नैष्कर्म्यसिद्धिः, सुरेश्वराचार्यविरचिता, व्याख्याता एं. हिरियण्णा, भण्डार्कर् ओरियन्टल् रिसर्च इन्स्टिट्यूट, पूना।
7. पञ्चदशी, टि. एम्.पि. महादेवन, यूनिवर्सिटि ओफ् मद्रास 1975.

There is evidently a joy in being alive. How, then, is it that we suffer misery? The reason is that we become oblivious to the true objective of human life. We want things in order to make us happy, but instead of remaining the means they become the goal in life. All things in the world are perishable, impermanent and therefore illusory. The gladness they bring is consequently fleeting, momentary.

- Shri Brahma Chaitanya Maharaj

Book Review

Prakṛti the Material Principle

Prof. Pāṇāvally Radhakrishnan

The Sāṃkhya philosophy of Kapila is perhaps the oldest among Indian philosophies. Sāṃkhya's concept of

**PRAKṚTI IN
SĀM̐KHYĀ - YOGA**

by

Knut A. Jacobsen

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Prakṛti (the material principle) and Puruṣa (the consciousness principle) was widely accepted by later Indian thinkers. In *Bhagavadgītā*, *Mahābhārata*, *Manusmṛti*, *Purāṇas* and *Carakasamhitā*, and also in a number of Upaniṣads, we get discussions or descriptions of Sāṃkhya philosophy. Finally, it was Patañjali's Yoga philosophy that ac-

cepted almost all the Sāṃkhya theories and was considered to be a Samāna tantra (similar science) of Sāṃkhya.

These two philosophies have attracted the metaphysical thinkers all over the world. Consequently there appeared a large number of studies and researches in the area of Sāṃkhya and Yoga. Almost all of them deal with the concepts of these philosophies in their details. But,

as the present work of Prof. Knut A. Jacobsen claims "this book is the first monographic study of Prakṛti."

Prakṛti, according to Sāṃkhya and Yoga, is the prime cause of all its manifestations or creations in this material world. This fundamental concept regarding Prakṛti is studied exhaustively by the author in his book *Prakṛti in Sāṃkhya - Yoga*. Being a university professor of the history of religions, firstly he is interested in the history of the word 'Prakṛti' in the South Asian traditions. His second interest is in the conceptualizations of the principle of matter in Sāṃkhya - Yoga. Thirdly, he is interested in the ethical implications of this conceptualization of matter. And therefore he says that his "book has a tripartite structure," to deal with the three aspects of Prakṛti.

In the historical section, the book starts from the etymology of the word Prakṛti. There, on the authority of Pāṇinian grammar, it is explained that "Prakṛti is a feminine noun made with the root √kr, the prefix pra- and the suffix -ktin. The root √kr signifies action. It means to 'make', 'cause', 'create', 'produce' or 'perform'. The prefix Pra- shows that it precedes, it has the sense of forward movement. The -ktin suffix usually forms feminine nouns."

After showing this etymology, the author goes deeper and deeper into the history of the word from Sanskrit source books like *Mīmāṃsāsūtras*, *Śrautasūtras*, *Prātiśākhya*s, Medical texts, the Epics and Purāṇas etc. and also from Pāli and Sanskrit texts of Jainism and Buddhism. This inquiry enables the author to explain the similarities of and differences between the Vedic Sāṃkhya-Yoga and

non vedic Bauddha - Jaina concepts of soul and matter (Puruṣa and Prakṛti).

Section II or Part II of the book begins with a study of the different names, epithets and predicates of Prakṛti. This study leads to the realization that 'although the soul principle and the material principle are fundamentally different and independent, absolute principles, from the ultimate point of view they are similar but not identical.'

It is followed by a thorough search into the concept of Prakṛti in classical Sāṃkhya and Yoga. In Sāṃkhya and Yoga there are two forms of mokṣa (liberation) : one is Kaivalya (liberation of Purusa principle) and the other is Prakṛtilaya (merging with Prakṛti). This latter type of liberation was neglected in previous studies. At the end of the second section, the author investigates this religious experience called Prakṛtilaya, its nature and causes in detail.

In the 3rd and final section of the book, the topics discussed are the ethics of Sāṃkhya and Yoga, the relationship between humans and non-human living beings, the 14 types of bodies which include 'divine', 'human' and 'animal and plant' bodies, the environmental ethics and so on.

On the whole, it is evident that the author of the book spares no effort to make the subtleties of the Sāṃkhya - Yoga philosophies quite intelligible. And though the work is a monographic study of the material principle 'Prakṛti' in Sāṃkhya and Yoga, the Buddhist and Jain literature presented here for a comparative study on the subject shows a new phase of research in that direction also.

Book Review

Spirituality for a Better World

Dr. G. Gangadharan Nair

From pre-historic times to the present, India has had a spiritual development, with several undercurrents, which has no parallel anywhere else in the world. Having deep

roots in the vedic literature, the Indian spiritual thoughts had their early peaks in the Upaniṣads.

SPIRITUAL REVOLUTION

by
Premānanda Deva
and
Lakshmī Devī

Pages : xxiv + 342
Price : Rs. 250 (Paper)
Rs. 395 (Cloth)

Published by
MOTILAL BANARSIDASS
Bungalow Road
Delhi - 110 007

In the long course of history, further spiritual heights were created by social leaders and philosophers like Śrīkṛṣṇa, Mahāvīra, Gautama Buddha, Bādarāyaṇa, Jaimini and Patañjali. The continuous

line of spiritual thinkers includes Śrīrāmakṛṣṇa Paramahansa, Swāmī Vivekānanda, Ramaṇa Maharshi, Aurobindo, and so on in the modern period. At different times, several enlightened personalities of the West were attracted to the Indian spirituality and this facilitated a healthy exchange of ideas between the East and the West. The foundation of the Theosophical Society is a landmark

in the passage of spiritual thoughts. A French mystic, Ānandā Devi, was inspired by Aurobindo and Ramaṇa Maharshi. A person from American military service had the opportunity to come under the influence of Ānandā Devi. He is Premānanda Deva who surrendered to Ānandā Devi in the true yogic fashion and experienced the Descent of the Supramental (the highest mental divine force that can descend inside of us, defined by Aurobindo).

Premānanda Deva is a synthesis of the East and the West, a master who is absorbed in the highest truth consciousness, an example of the cosmic mind on the Earth. Lakshmī Devī, a disciple of Deva, entered her Ātman soon after her Himālayan encounter with her Guru Deva in 1994. As they claim, Premānanda Deva and Lakshmī Devī are dedicated instruments (and mediums) of the Brothers of the White Lodge, late Master Koot Humi and Master Morya, the founders of the Theosophical Society.

Spiritual Revolution a compilation of the inspirational writings from the Brothers of the White Lodge who wrote the first section through the medicemship of Lakshmī Devī. The second section is written by the great mystic Ānandā Devi (who passed away in 1994). The third section is written by Premānanda Deva together with his disciple, Lakshmī Devī. The fourth section is an amalgam from all the above authors, laying down a blue-print, for an implementation of a spiritual revolution.

Each section of the book contains short discourses on a large variety of topics. One may or may not have faith in occult sciences, yoga or spiritualism. But one must not close one's eyes on what the followers of such disciplines

have to say. I would recommend this book to both materialists and spiritualists to understand how both materialism and spiritualism can be helpful to each other in creating a new world order. Some topics are very interesting. I may point out a few : India's Future is the Future of the World (p. 271), How Can the World's Future be Linked to India's Future? (pp. 273-278), Ancient Techniques for Governing Our Civilization (p. 48), Purge the Hypocrisy (pp. 1-2), Greed and Materialism (pp. 5-7), East and West (p. 135), and America (p. 136).

Reading the book over, I feel that the high wall between spiritualism and materialism is crumbling down and both are gradually merging. I also feel that my disbelief of the supernatural suffers a shock.

I would suggest that serious politicians and educationists who are engaged in efforts to bring qualitative changes in society and world-order should read this book.

The best thermometer to the progress of a nation is its treatment of its women. In ancient Greece there was absolutely no difference in the state of man and woman. The idea of perfect equality existed. No Hindu can be a priest until he is married, the idea being that a single man is only half a man and imperfect.

- Swami Vivekananda

The Complete Works of Swami Vivekananda
Vol. VIII, p. 198

Book Review

Blend of Occultism and Psychology

Dr. G. Gangadharan Nair

Meditation has been practised all over the world from ancient times to the present day, though with peculiarities depending on the societies.

In India, it was perfected in the science of mind control, yoga śāstra, which was expounded by Patañjali. In yoga, the latent power hidden in the lowest power centre, Mūlādhāra, the central portion of human body, is metaphorically called Kuṇḍalinī, the serpent. There are methods described to arouse the serpent power like the hood of a cobra and to

THE INNER GUIDE MEDITATION

**A Spiritual Technology
for the 21st century**

by

Edwin C. Steinbrecher
First Indian Edition 2002

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New Delhi - 110 028

Pages : xv + 284

Price : Rs. 250

make it reach the top-most power centre, Sahasrāra, with the ultimate result of unfolding the unlimited potentialities of the practitioner. Practices to bring out the hidden psychic powers of man were present in the Mayan community of America, certain religious groups of China and Egypt, etc. The author of the book under review, Edwin C. Steinbrecher, took pains to understand the basic principles of many of the such occult practices and to subject them to serious

studies along with the ideas developed by the Swiss psychiatrist, Carl G. Jung. He had seen the struggles of individuals and collective groups during World War II and the Korean and the Vietnam War. He understood that the basic problem is a tendency to run away from life, of separating the spiritual from daily life, instead of bringing the two together. He wanted spirit to infuse his life twenty four hours a day. As a result of his intense desire and effort, he discovered his inner guide and gradually perfected his meditation. In the book, *The Inner Guide Meditation*, he is sharing his knowledge with the readers, for their benefit. He is Director of D.O.M.E. (Dei Omnes Munda Edunt : All the Gods and Goddesses bring for Worlds) Centre.

The author introduces the book as the product of the mingling of a number of spiritual and philosophical streams: astrology, tarot, alchemy, analytical psychology, qabalah and Western Mystery Traditions, which contains the Judaeo - Graeco - Christian spiritual heritage of the West. It is interesting to read how the author connects astrology, Yoga, I-Ching, psycho-analysis etc. together. The Inner Guides are humanity's lost teachers present in the human psyche. They are compared with archetypes represented by characters on tarot cards. By projection of the Inner Guides, any man can remove his miseries and have self-development.

To a sceptic looking everywhere for rationality, many descriptions in this book may not be convincing. But it will surely arouse his curiosity. For example, when the reviewer read the effects of the premature rise of Kuṇḍalinī described in this book, his attention was drawn to certain apparent physical diseases of man not properly diagnosed or cured even by the best of physicians. Could they be of untimely activation of Kuṇḍalinī? No doubt, there are many thought-provoking ideas in this book.

Book Review

Meditation for Peace and Happiness

Dr. G. Gangadharan Nair

"All life is misery", declared the Great Buddha and He was engaged in holy activities to alleviate the miseries of

EIGHT STEPS TO HAPPINESS

**The Buddhist Way of
Loving Kindness**

by

Geshe Kelsang Gyatso

First South Asian Edition 2002

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all living creatures and to bring them everlasting happiness. The Ārsha tradition of India had the message of humility, compassion, love and non-violence. The Buddha preached and practised these principles throughout His life. His followers continued His mission, though the ascetic order took two different paths - Hīnayāna and Mahāyāna.

The sanskrit word Mahāyāna means great vehicle and it is the spiritual path to great enlightenment. The Mahāyāna goal is to attain Buddhahood for the benefit of all sentient beings by completely abandoning delusions and their imprints.

In the 11th century A.D., there was a great master in the Mahāyāna system in Tibet, Bodhisattva Langri

Tangpa, who was a disciple of Geshe Potowa. Geshe Potowa was one of the principal disciples of the Indian Buddhist master Atisha, the founder of Kadampa Buddhism in Tibet. Bodhisattva Langri Tangpa was widely respected throughout Tibet as a holy person, and was recognized by the many great meditators as an emanation of Buddha Amitābha. His willing acceptance of poverty and hardship was a good example to other spiritual practitioners. He composed *Lojong Tsig Gyema*, Eight Verses of Training the Mind in the Tibetan language. *Eight Steps to Happiness* is a vivid commentary on these verses by Geshe Kelseng Gyatso, a fully accomplished meditation master and internationally renowned teacher of Buddhism. Gyatso has to his credit twenty highly acclaimed books that transmit the ancient wisdom of Buddhism to our modern world.

The book gives full details of Buddhist meditation which will be of interest to social reformers and religious leaders to understand how love and compassion are instilled into the minds of meditators through prayer utterances. Titles of the chapters are by themselves indicative of the peace-loving ethos of Buddhism. See for example: Learning to cherish others, Enhancing cherishing love, Exchanging self with others, great compassion, wishing love, accepting defeat and offering the victory, etc.

In the present context of rising communal tensions all over the world, religious leaders of all sorts can learn a lesson from this book as to how harmony can be brought by easy means.

Book Review

The Hindu Mind*Dr. L. Suneetha Bai*

The book *The Hindu Mind* written by Bansi Pandit reveals the essential features of the vast and varied Hindu Heritage. The style of the book is simple and easily understandable. The book is very interesting, useful and meaningful for the new generation of India growing up fast with the impact and influence of Western thoughts. In this book Bansi Pandit fully explores all the important aspects of Hindu Religion.

THE HINDU MIND

Fundamentals of Hindu Religion
and Philosophy of All Ages

by

Bansi Pandit

Published by

NEW AGE BOOKS
A-44 Naraina Phase I
New Delhi - 110 028

Price : Rs. 395

The book is divided into five parts respectively dealing with (1) Hindu religion and philosophy consisting of an account of Hindu religion, scriptures and different schools of Hindu philosophy, (2) Symbolism of Hindu deities such as Lord Śiva, Goddess Durgā, Goddess Lakshmī, Hindu Trinity and the importance of 'Om', (3) Hindu Epics *Rāmāyaṇa* and *Mahābhārata*, (4) Other topics such as four goals - Dharma, Artha, Kāma, Moksha, three debts

- debt to God, debt to the sages and debt to one's own ancestors and four stages of life - Brahmacharya, Gṛahastha, Vānaprastha and Sannyāsa, Saṁskāras from Garbhādhāna to Antyeṣṭi and Hindu religion - the religion of World Brotherhood, and (5) Tables of references and their relevance to modern times such as History of Hinduism with dates, concept of God in Hinduism and Christianity, Comparative principles of Hinduism, Christianity and Judaism etc. All the five parts are oriented with interesting and highly rational questions and the relevant answers. In addition to these, there are three appendices in the book consisting of the subjects - how to meditate, sacred pilgrimages (tīrthas) and Ārati (Om Jaya Jagadeesa Hare). At the end of the book there is a useful glossary connected with Hindu religion, culture and literature.

On the whole the book *The Hindu Mind* relating to Hindu culture with simple language, modern writing and communication skills, clarity of thought for easy comprehension, is an asset for the readers of modern age.

A culture must be judged, first by its essential spirit, then by its best accomplishment and, lastly, by its power of survival, renovation and adaptation to new phases of the permanent needs of the race.

- Sri Aurobindo
Foundations of Indian Culture, p. 64

In the realization of the Ātman, the Existence-Knowledge-Bliss Absolute, through the breaking of one's connection with the bondage of *Avidyā* or ignorance, the scriptures, reasoning and the words of the Guru are the proofs, while one's own experience earned by concentrating the mind is another proof.

— From *Vivekacūdāmaṇi* of
Sri Sankarācārya, 474

Announcements

1. Vāstuvidyā Course

The next Vāstuvidyā Course (Distance Education) will commence in July 2002. Qualification : Graduate/Diploma in Civil/Architectural Engineering or Graduate in any subject. Prospectus and application form can be obtained by sending Rs. 50/- by DD (in favour of Sukṛtindra Oriental Research Institute) or by M.O.

2. International Conference on the History of Mathematics

An International Conference on the History and Heritage of Mathematical Sciences and Role of Technical Literature in Sanskrit and other Languages is being organized jointly by the Indian Society for History of Mathematics and Sukṛtindra Oriental Research Institute. The Conference will be held at Sukṛtindra Oriental Research Institute on 19-22 December 2002.

3. Vivekānanda Study Centre

The proposed Vivekānanda Study Centre at Sukṛtindra Oriental Research Institute will be inaugurated in a few months. All well-wishers are requested to contribute towards the establishment of the Centre by offering books or financial assistance.

All our readers and well-wishers are requested to support the activities of this Institute in whatever way possible for them.

Hon. Director
Sukṛtindra Oriental Research Institute

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